The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 44.—WHOLE NUMBER 1189.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, DECEMBER 31, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.................................at 9 A. M. and 3 P. M.
St. Luke's Church.......................... 7 " 5 "
Church of the Nativity..................... 9 A. M.
Church of the Annunciation................. 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles................ 9 "
Church of the Holy Innocents............... 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn................ 8½ "
[On Festivals and Fasts, a second service at 5 "
Grace Church Brooklyn Heights........... 9 A. M.
St. Mary's Church, Brooklyn,............. at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

DIRGE FOR THE YEAR.

Orphan hours, the year is dead,
Come and sigh, come and weep!
Merry hours, smile instead,
For the year is but asleep:
See, it smiles as it is sleeping,
Mocking your untimely weeping.

As an earthquake rocks a corse
In its coffin in the clay,
So white Winter, that rough nurse,
Rocks the dead-cold year to-day;
Solemn hours! wail aloud
For your mother in her shroud.

As the wild air stirs and sways
The tree-swung cradle of a child,
So the breath of these rude days
Rocks the year:—be calm and mild,
Trembling hours; she will arise
With new love within her eyes.

January grey is here,
Like a sexton, by her grave;
February bears the bier,
March with grief doth howl and rave,
And April weeps,—but, O ye hours!
Follow with May's fairest flowers.

—Shelley.

The Choral Service.—My intention has been, that the Cathedral, whilst continually used as a Parish church, and legally secured as such, should present to the minds of reverent and earnest churchmen, a type (humble indeed in its pretensions) of the glory and beauty of our common spiritual mother, in our Cathedrals at home. One important exception indeed must be noticed, that no means are placed at my disposal for the daily celebration of that majestic choral service which was arranged by Marbeck under the express direction of Archbishop Cranmer, as one of the first fruits of our Reformation, and has ever since remained in daily use, with more or less of beauty and carefulness, in our English Cathedrals. There is no doubt a considerable objection to its performance in the minds of many persons, but, having carefully considered them, I am satisfied, that such prejudices are frequently traceable to a very defective education, or to an entire destitution of musical power, or to a strong, though often unconscious, dislike of the ritual of the Prayer Book. Nothing is more thoroughly congregational and heart-stirring than a simple choral service. The unisonous form of it enables all persons, "young men and maidens, old men and children," to join, and the low murmur of reading is exchanged for a more cheerful, jubilant, exulting sound. It is somewhat difficult to see the force of the common objection, that it is "absurd to sing one's prayers," when it is impossible to sing a metrical Psalm without praying; and to understand why it should be right to sing "Have mercy Lord on me, as Thou wert ever kind," and wrong to sing, "Lord have mercy upon us and incline our hearts to keep this law." If it be impossible to sing our prayers in a devotional frame, then we should omit all singing of Psalms and Hymns, which constitute by far the greater part of these prayers. And the only consistent persons are those who read the whole service, to which there is one sufficient objection, that it is insufferably wearisome, wholly unscriptural, and contrary to the practice of the universal Church. Nor can any Psalm or Hymn be imagined, which does not contain, in substance, the same words which are usually chanted.

There is however another objection to the choral service which deserves much more serious consideration. People commonly imagine that the service is not worthy of them. I believe the opposite conclusion to be the true one, that, in many cases, they are not worthy of it. Their ignorance of the ritual and history of the Church, their love of mere preaching, with the irreverent habits of mind which so widely prevail, prevents them from understanding the scope and object of the choral service. Its majestic simplicity, its grandeur and elevation of sentiment, its high and holy exultation, so consonant with every glimpse which the Scripture gives us of the worship of heaven; its congregational power, its entire difference from any thing domestic, or secular, and its use by the Church, and by the Church alone, are no recommendations in their eyes, for they judge it by secular standards. But in the Provinces of North America there are scarcely any persons who have ever heard it properly performed, and those who have heard it, have many of them been so long resident out of England, that they have forgotten what the music of the Church is. But it is remarkable, how every part of Scripture supports a choral service. We have the Psalms, all constructed on a principle adverse to metrical versions, and requiring the alternate choral strain; the music of the Temple, divinely sanctioned, if not divinely composed, celebrated with a vast choir, with vocal and instrumental music, and continued daily by course. We have the schools of the Prophets taught according to the same rule; the Seraphim answered one another in Divine songs by turn; our Saviour Himself joined in this very music, and approved it, and sung with his disciples the great Hallel, as it was called, or a portion of the Psalms from 113th to 118th. St. Mary, holy Simeon, and Zacharias were specially inspired to set us a pattern of ecclesiastical songs framed according to the same pattern, and fit only for chanting. We find St. Paul, in his directions for worship, alluding to the great responsive "Amen," after the giving of thanks. The Evangelist who beqeathed our Lord's last words to his Church was permitted to lift the veil, and show us "the Church of the first born" engaged in continued Hallelujahs, not as the dull sound of a single reader, but "as the sound of mighty thunderings," saying, and answering again, in words, the musical power of which has inspired the greatest masters of song with their most impassioned strains—"Allelujah! for the Lord God Omnipotent reigneth."

The early Church in her primitive hymns, one of which is used in our Communion service, adopted the same ritual and measures, and continued it from St. Ambrose down to the degradation of Cromwell, the regicide. Here surely is not a catena patrum, but a catena omnium, saints and angels, David and Samuel, and the Prophets, and even the Seraphim themselves, a galaxy of examples in favor of a ritual, if not exactly the same, yet framed on the same principles with our choral service. How can men really open their Bibles, and love their Bibles, and yet daily revile, as they do, this blessed instrument of edification, devotion and heart comfort, unless they in their hearts had no love for the ritual of the Church, and preferred the dances of Babylon to the songs of Zion?

But it is Popish. This brand answers instead of a thousand arguments, and will stick where there is no reason to be found. Now if David be the author thereof, with what decency can it be called by the name of Popery? Yet if it were in use among the Roman Catholics, we need not hesitate to adopt it on that account, unless it can be shown to be contrary to the Word of God. The Collects of our Church may be found at this day in the Roman Missal. But mark how contrary to truth is this allegation. The Protestant Archbishop Cranmer authorized this very service, arranged by Marbeck, and the same service has continued in use in all our English Cathedrals, with some slight deviations, from Archbishop Cranmer's time to the present, with the sole exceptions of the reign of Queen Mary, and of Oliver Cromwell, the regicide. So that we have immemorial Protestant use in its favor as well as ancient use. But this is not all. Sir John Hawkins, in his elaborate history of Church Music, records that Pope John the twenty second, no very illustrious pattern to the world, expressly forbade the use of choral service, and endeavored wholly to abolish it, *though he did not succeed.*

Here we have Archbishop Cranmer the advocate, and Pope John the twenty-second the adversary of choral service. We may very safely side with the Protestant Advocate.

But though I thus warmly defend the choral service against its opponents, I am far from recommending its adoption in ordinary Parish churches in this Province. Where there is no musical skill and no previous training, the attempt would simply offend without any corresponding advantage, and Divine wisdom has warned us not hastily to adopt what is new, even though it be an improvement on the old, still less to cast our pearls before unbelievers, who will not only set no value on them, but will "turn again and rend us" for our trouble. But I am satisfied, if people could only be brought to consider the matter dispassionately, that they would be convinced after trial, that the choral service, simply performed, is more fitted for congregational worship than our present mode, more stirring, more fervent, and therefore more edifying. Certainly nothing can be more deplorable than the failure of the Puritan system to promote general habits of worship. Where it is in operation, one sees frequently people enter the House of prayer with an easy air of indifference, sit down at once, as at a place of secular resort, cross their arms, and recline in cushioned ease, in comfortable pews, the service going on, as it is called, without their taking any visible part in it. Where is the worship of the creature to its Creator? Where the lowly prostration of the contrite sinner? Where the humble cry for mercy of the redeemed Christian? Where the communion of Saints? Where the elevation of the soul to the fellowship of the Angelic Hosts and the "Church of the First Born, whose names are written in Heaven?" The very elements of worship are unknown, or forgotten; comfortable ease, and something to please the ear, are the substitutes for devotion.

Let no one, my brethren, lead you to suppose that what I now speak of is formalism, or mere sentiment, or taste; I speak of that which concerns "the life of God in the soul of man." If your flocks cannot be induced to worship, and to make the Houses of God Houses of Prayer, your preaching is utterly vain, it will profit them nothing. They may be pleased with you as men, they may love to hear you address them on sacred subjects, they may be moved "to do many things gladly," but without worship there is no real inward piety in the soul; and to devout and humble worship, the words of the mouth, the postures of the body, and the compunctions of the heart are alike required. If He who "came from God and went to God," who is the Maker and Sustainer of the world, when on earth as a man humbly knelt down and prayed, can we suppose we are filled with the spirit of His worship, when, instead of imitating his example, we sit in listless ease, whilst angels hide their faces with their wings.—*Bishop* Medley's *Charge.*

Father, it is your birth-day,
What shall I say to you?
How speak of my affection—
Unchanging, deep, and true?

Father! that word is music,
And sweeter to my ear
Than any other name I've heard,
Or I shall ever hear.

Father, I want to send you
Some token of my love,
That will remind you of your child,
And her devotion prove.

I've therefore gathered in one book,
The scatter'd thoughts of youth,
That in them you may sometimes trace
My filial love and truth.

I may not see your form for years,
Perhaps no more on earth,
But I will bless your memory,
In sorrow or in mirth.

Then take this book, dear Father,
In token of my love;
And to your Winter evening hours
May it a solace prove.

—Miss Debenham.

Death in Old Age.—We pray in the Litany to be delivered from sudden death. Any death is to be deprecated which should find us unprepared; but as a temporal calamity, with more reason might we pray to be spared from the misery of an infirm old age. A woman in New Hampshire, North America, had reached the miserable age of 102, when one day, as some people were visiting her, the bell tolled for a funeral; she burst into tears and said, "Oh when will the bell toll for me! It seems as if it never would toll for me! I am afraid that I shall never die!" This reminds me that I have either read or heard, an affecting story of a poor old woman in England; —very old, and very poor,—who retained her senses long after the body had become a weary burden; she too when she heard the bell toll for a funeral used to weep, and say she was afraid God had forgotten her! Poor creature, ignorant as she spake, she had not forgotten Him; and such impatience will not be accounted to her for a sin.

These are extreme cases, as rare as they are mournful. Life indeed is long enough for what we have to suffer, as well as what we have to learn; but it was wisely said by an old Scottish minister (I wish I knew his name, for this saying ought to have immortalized it,) "Time is short; and if your cross is heavy you have not far to carry it."

Were the term shorter, it would not suffice for the development of those moral qualities which belong peculiarly to the latter stage of life; nor could the wholesome influence which age exercises over the young in every country where manners are not so thoroughly corrupted as to threaten the dissolution of society, be in any other manner supplied.

There is indeed a tranquility which nature brings with it as duly toward the close of life, as it induces sleep at the close of day. We may resist the salutary influence in both cases, and too often it is resisted, at the cost of health in the one, and at a still dearer cost in the other; but if we do this, we do it wilfully, the resistance is our own act and deed,—it is our own error, our own fault, our sin, and we must abide the consequences.

The greatest happiness to which we can attain in this world is the peace of God. Ask those who have attained the height of their ambition, whether in the pursuit of wealth, or power, or fame, if it be not so? Ask them in their sane mind and serious hours, and they will confess that all else is vanity.

Fond man, that looks on earth for happiness,
And here long seeks, what here is never found!

This His own peace, which is His last and crowning gift, our Heavenly Father reserves for us in declining life, when we have earned our discharge from its business and its cares; and He prepares us for it by the course of nature which He has appointed.—Southey.

VERSES

Written in "*Lamb's Tales from Shakespeare.*"

BY THE REV. CHARLES TOWNSEND.

How calm, how level on its way,
Yon river moves with steady pace,
Save where the circling dimples play,
Or rippling smile its features grace:

Till o'er yon lofty rock it falls,
When, starting from its quiet life,
In brighter bustling movement brawls,
And beats its way in brilliant strife.

These tales the river's beauteous flow,
But trace them in great Shakespeare's page,
With music's voice, with passion's glow,
They live, they sparkle, play, and rage.

Forms of Worship.—I would observe, that where the noblest provisions exist, and are fully carried out in their exterior performance, for the maintenance of Divine worship, and where the most regular conformity is practiced to the liturgical observances of the Church,—it may all, through the degeneracy of our fallen nature, become a lifeless exhibition of formalities, and may be coupled with the most dangerous self-deceit. But not necessarily, nor by proper consequence, so. These things, if rightly used—always supposing them to be connected with a pure and scriptural system of faith,—are helps, not hindrances, to devout feeling and spiritual religion. There is no greater mistake in the world than to imagine that a care for the decency of externals in the House of God, a study of solemn or touching effect of a grave and chastened kind, in the celebration of divine service, a desire in our sacred music, as in all else, to do our very best when we are doing it for God,—a sense of the obligation and privilege of attending with all practicable frequency upon the services of the sanctuary, and a disposition of dutiful conformity to the rules and directions of the Church,—there is, I say, no greater mistake in the world than to suppose that all this must naturally be regarded as coming in substitution for spiritual religion, and leading men to be satisfied with low and worldly views of the service of God. The *reverse* of this imagination is the truth. It is when men are stagnant in faith and love, lax in principle, loose in practice, negligent of their souls, indifferent to the cause of Christ, inert in the propagation of the Gospel, insensible to the spiritual wants of their fellow-sinners,—it is *then* that Churches are left in meanness and neglect, or fitted up in a style of secular and unchurch-like arrangement, that ordinances are deserted, that rules are broken through or bent and accommodated to the taste and fashion of the world. If we would enquire why it is seen, in many places, that men do not make the responses in Church, without which the service of the Church of England cannot properly be said to be performed,—why they refuse to kneel before their God,—why they want to have Baptism and Marriage performed snugly in their own houses, and sometimes will break communion, will violate every idea of Church-membership, by having recourse to other quarters, if the Church declines to gratify them in this particular,—why the rule cannot be enforced of having three sponsors who are communicants, at every Baptism,—why there are so few persons who intimate their purpose to their Pastor before presenting themselves, even for the first time, at the Lord's Table,—why there are so few proportioned to the whole number of professed worshippers of God in Christ, who come there at all,—why there are so few who attend upon the week-day services of the Church,—will any among them undertake to say that all this is to be resolved into their great and eminent spirituality? Or will they not be rather compelled to confess that the whole secret is commonly found in their *want* of spirituality, their want of concern about religion, their want of religious courage to surmount the false shame of this carnal world, —in fact, the alienation of their hearts from God? Nor is the case always much mended if their disposition to depreciate the forms and rules of the Church, and to exclaim against all solicitude respecting the externals of religion, is coupled with a high profession of piety, and a familiar command of religious language. There are indeed sincere and exemplary Christians who have imbibed some prejudiced views upon this subject, or who have conceived an alarm on account of certain instances of unhappy defection to the standard of a corrupted system of faith, or of ill-judged and censurable adoption of usages properly characteristic of that system; which alarm prompts them most erroneously to suppose that there is a Romish tendency in all attachment to rule, and in all desire to promote seemliness of worship. Whereas, in fact, it is in those loose and low views of Church authority, unity and order in that practical disregard of the reverential usages and wisely framed regulations of the Anglican Church, which at one time extensively prevailed, that we are to look for the very cause which has estranged from our own system some peculiarly constituted or insufficiently disciplined minds, and has contributed to swell the list of proselytes to Rome. But although, to come back to our point, there are sincere and exemplary Christians—men much to be honored by all true followers of Christ—who contract impressions, in their contact with certain other believers, exceedingly unfavorable to the correct appreciation of the Church and her observances, and who too readily lend themselves to the plausible untruth, that to uphold the Church is to disparage the Bible; there are also shallow and frothy religionists who dangerously,—dangerously to their own souls—arrogate to themselves a superiority of illumination, and soothe themselves in the self-attribution of an exemption from the shackles of bigotry and formality, in connection with the subjects which have been here treated, while in reality they *understand neither what they say nor whereof they affirm.* This remark may be illustrated by one familiar example, with which we will conclude.

A man comes and tells you that he has no popish notions about the holiness of places; that a Church is not a bit better than a barn or a store; that religion does not consist in stone walls, with steeples and arched windows; nor yet in surplices and organs; and in saying all this, he is pursuaded that he is very wise, and very spiritual and very enlightened, and that you, whom he supposes to have a besotted kind of attachment to these accessories and circumstantials of religion, are very sadly in the dark, and he is very sorry for you. But possibly he is a little in the dark himself, both with reference personally to your views of religion, and to the point itself upon which he is speaking. Perhaps you know as well as he does, that there is no inherent holiness or sanctifying charm in the walls or furniture of a church; but perhaps you also know that it is neither wise and safe in itself, nor consonant to the Word of God, in passages which have been [illegible], to destroy all the reverential associations connected with the place where the Name of God is set, which is Great, Wonderful, and Holy, and where, among other acts of solemn worship, the awful and affecting memorial is made of the blood-shedding of Jesus Christ. It is a rash hand,—whether it be the hand of utilitarian philosophy, or of ill-understood spirituality, which would break down the bars of our hallowed associations; it is a rash step which would rudely invade the sacredness of the sanctuary. Even in matters of mere human sentiment, while we know very well that there is no real difference between the earth which covers the remains of our friends, and the earth we mix with manure in our fields, or turn to any other common purpose, who is there that would therefore think it a proof of good sense or good feeling to build a dog-kennel, or to stand and play at foot-ball upon his father's grave?

Let us then, my brethren, remember, when we come here, that This is the House of the Lord God. Let us keep our foot when we come to the House of God, and set before our eyes the charge, *Ye shall keep My Sabbaths, and* Reverence My Sanctuary: *I am the* Lord.—*Bishop* Mountain's *Sermon.*

Death took my bonnie bridegroom
When sailing o'er the sea,
Death took my bonnie bridegroom,
And he may as well take me;
His curls were bright, his forehead white,
His eyes were darkest blue,
Death took him in his beauty,
I wish he'd take me too.

Death took me bonnie bridegroom,
Why does he not take me?
To join my bonnie bridegroom
In the caverns of the sea.
Our couch should be of bright pink shells,
Deck'd with pearls of the deep,
And, curtain'd by the coral rocks,
We'd sleep our bridal sleep.

—Miss Debenham.

Nature of true Philanthropy.—Now in every age of the Church, including that in which we live, Christians have been continually prone to two opposite, but equally dangerous mistakes; from both of which the lesson conveyed in the text may be an effectual preservative. On the one hand, they have been tempted to idolize an unsubstantial, because *Christless*, philanthropy; and on the other, to rest contented with a barren, because cold and unloving, orthodoxy. To both these fatal errors our text offers a corrective. To the former, by defining genuine Love as the offspring of Gospel truth and Gospel graces; and to the latter, by declaring that the purest creed, if it produce not love, will end in "vain jangling," or empty talk. Let us glance successively at these prevalent errors, and apply to each of them the wholesome doctrine of the text. The former of these errors is the one that most prevails in the present day. It is, in fact, the great mistake of the age; and as education and refinement progress in the world, this error will prevail more and more, unless true—and, as it is called, "experimental"—Religion advance proportionately with them. Men's manners are naturally softened by education and refinement, and the old asperities of a less civilized and cultivated state are smoothed down by the mutual intercourse and contact of man with man. Benevolence is engendered and exercized, and by all men, except the few who experience true love to God, is in time regarded as the very essence of Religion. The consequence is (what we may observe in every part of the world to which modern civilization has reached), a growing disregard for the peculiar tenets of hereditary and national Religions, and a tendency to regard philanthropy as the substance of all Religion. We are too well aware of the existence and influence of this persuasion in our own country; how under the fair name of "Liberality," it sneers at creeds and doctrines, and treats their "antiquated" upholders with withering scorn,—and how, while it professes reverence for Christ, it regards Him but as the first and purest Preacher of Benevolence; as if He had taught us nothing beyond His first Sermon on the Mount, and the golden rule of "doing to others as we would they should do unto us." Such philanthropy, however, differs widely from Love, as inculcated in holy Scripture. The Love or Charity of which our Lord and His Apostles speak—of which the Apostle Paul speaks in the text—is not the natural product of the human breast. It is not the mere natural effect of civilization, or refinement, or education,—but it is "the end of the commandment," the result of a divine dispensation; it proceeds "out of a pure heart and a good conscience, and of faith unfeigned;"—it is the heaven-born offspring of a regenerate nature. It is a divine affection, having regard to God as well as to man—contemplating Him as the God revealed in Scripture—adoring Him as the Creator, Redeemer, Sanctifier,—the Triune origin of all goodness,—feeling Him to be the ever-present, quickening source of all life and joy, through His incarnate Son and indwelling Spirit, and thence turning an eye of tenderness towards man, because he is God's redeemed creature; and especially towards *regenerate man*, because he is made partaker of the divine nature—a co-member of Christ's mystical body—a fellow heir of everlasting glory.—Edge's *Sermon.*

Lasting Pleasures.—"The pleasures of a volatile head," says Mrs. Carter, "are much less liable to disappointment, than those of a sensible heart." For such as can be contented with rattles and rarree-shows, there are rattles and rarree-shows in abundance to content them; and when one is broken it is mighty easily replaced by another. But the pleasures arising from the endearments of social relations, and the delicate sensibilities of friendly affection, are more limited, and their objects inconvertible; they are accompanied with perpetual tender solicitude, and subject to accidents not to be repaired beneath the sun. It is no wonder, however, that the joys of folly should have their completion in a world with which they are to end, while those of higher order must be necessarily incomplete in a world where they are only to begin.—Southey.

COMMUNICATIONS.

For The Churchman.

To my little Son on his Twelfth Birth-day.

Twelve years!—how like a dream it is,—
Since first I took thee from thy Maker's hands;
A tiny babe, so beautiful;
More precious too than golden sands.

'Twas on that holy Winter's morn
We celebrate the Saviour's birth,
That you, with beauteous face, and form,
Sent quiet gladness round our hearth.

I then shed tears of joy, and pain,
To think a gift so rich was given,
For me to love; and then again,
To mould it fit for heaven.

I've watched thy budding mind unfold,
As opes the petal of the flower,
A gem that in the casket glow'd,
Warmed into life by love's sweet power.

Then when the crushing blow came down
That withered every ray of hope,
I met alone the cold world's frown,
Drank to the dregs that bitter cup.

Before the tempest passed away,
Or hushed the tumult of my bosom wild,
How fervently I tried to pray
That God would be a father to my child.

My orphan'd ones I trembling led
Unto the gates of heaven,
To dedicate them to my God,
On a calm Sabbath even.

You side by side before the altar stood,
The mystic waters sprinkled on thy brow;
I rested then upon His promised Word
That He would keep and bless my darlings now.

Years, weary years have fled
On the swift-winged messenger away,
And daring deeds I fear may lead
Your pure young thoughts astray.

But if a mother's prayers can keep
Thee safe from sin and harm,
I'll bow the knee; I'd give my life,
To shield thee from the cold world's frown.

Ruth Clarendon.

Melrose, Dec. 20, 1853.

For The Churchman.

Ember-day, Dec. 17, 1853.

Rev. and Dear Sir, I regret to intrude again upon your time and the space in your valuable paper, but I feel it to be my duty to the Church to set forth, to the best of my weak abilities, the fitness of the new Canons for supplying proper persons in answer to the urgent call for laborers in the Lord's vineyard; I will endeavor, therefore, to be as brief as is consistent with the explanations of my views of their operation.

I cannot agree with your opinion that the Canons "are *permissive merely*" in making changes in the former method of admitting persons into the Ministry of the Church; the Canon "Of Deacons" provides that "every person, hereafter to be ordained a Deacon in this Church, shall be examined" "to ascertain that he is well acquainted with the holy Scriptures and the Book of Common Prayer," and to "inquire into his fitness for the ministrations declared, in the Ordinal, to appertain to the office of a Deacon;" and it is contrary to all custom, whether in the Church or in the world, to *require* the passing of examinations for higher stations before being admitted to lower ones; I think it would be fully as proper to require of a Candidate for Priest's Orders, a testimonial that he is fitted for the office of a Bishop. If a Candidate be fully prepared in all that is required in the Canon "Of Deacons," a Bishop would have no right to refuse him ordination, unless some impediment, other than want of preparation for the Priesthood, were brought forward; neither do I believe that any Bishop of our Church would so refuse.

No great amount of *learning* is necessary for a person to fill the office of a Deacon, as set forth in the Ordinal; he can seek out the poor and afflicted, and report them to his rector, he can read the Service on Sundays and Holy Days, he can baptize infants, without a perfect acquaintance with the Latin, Greek, and Hebrew languages, and with Ecclesiastical History.

The license to preach is an entirely separate matter from ordination to the Diaconate, and is now, as formerly, *wholly* under the control of the Bishop, who will grant such license to those only, whom he may find to possess a proper amount of learning, and an aptitude for teaching; he might, for example, in order to satisfy himself fully of their qualifications for preaching, require those who desired such license, to prepare, for examination by himself and the examining Presbyters, a sermon, or even two, for each month of their candidacy; this would enable him to judge pretty thoroughly of the depth of their attainments; or he might decline entirely to give a license to preach to any Deacon who has not passed the three examinations for the Priesthood. We should, even then, obtain great relief for the rectors of churches, and for missionaries, who greatly need such assistance.

As I stated in my previous communication, I do not think that the Canons require a Deacon, who was a Candidate only one year, to wait three years before admission to the Priesthood; but I think that very few indeed will be able to prepare themselves in *that* time; in most cases it would probably require five, or even more, years' study in connection with their ministerial labors; for I do not agree with the opinion of those who think that they would study more diligently and prepare themselves for higher office more speedily while feeling the need of learning, in the exercise of the Diaconate.

The Canon expressly provides that no Deacon, ordained under it, shall in any case be allowed to have charge of a parish, until he shall have passed the three examinations for the Priesthood; and he may not minister in any parish without the consent of his Bishop and the rector of that parish.

Your argument against ordaining Deacons, through fear of harm from their "bustling, upstart forwardness for public action, itching impatience to be moving and shining in the popular eye, and a tugging and straining after immediateness of effect"—"scratching in the dust of present action, and blowing with the heat of superficial excitement," is entirely destroyed by this perfect subjection to the rector of the parish, who, it cannot be supposed, will be deaf and blind to improprieties in the exercise of office by Deacons under his especial charge.

But, is it not almost a slander on our Bishops to suppose that they will admit to the Priesthood, Deacons who are not fully prepared in all that is required for that holy office? I think the fact will be far otherwise; our Bishops will, undoubtedly, be more strict in the examinations and requirements, especially as the Candidate is not shut out from the ministry by refusing him Priest's orders, but is only required to continue for a longer time in the exercise of the lower office.

I have heard that it has occurred in some Dioceses, that Candidates have been admitted to Deacon's orders without being as fully prepared as they ought to be; because the Bishops did not wish to send them back to their studies again, thus depriving the Church of their services in the Diaconate, for the exercise of which office, as prescribed in the Ordinal, they *were* prepared.

And I trust that we shall all be very earnest at this and at each returning Ember-season, in offering up the prayer of faith that the Lord "will so guide and govern the minds of His servants, the Bishops and pastors of His flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of His Church."

The plan which you mention, of establishing "a class of lay-ministers," does not appear to me likely to cover the needs of the Church; they could be useful no farther than lay-readers licensed by the Bishop, whom we could have under the former Canons; the call is for Deacons, who will assist the rectors of parishes in those duties which they may lawfully perform; thus treasuring up the time and strength of the rectors for higher duties; and in case of weak parishes, where one clergyman can barely be supported, perhaps two or three services held in locations sufficiently near to be under the care of one rector, a number of Deacons could be profitably employed, who would support themselves by their employment in some secular occupation, not being chargeable to the Church.

It does not appear to me that this is any more unobjectionable than the allowance to clergymen, Presbyters even, to support themselves by the care of a school, or by the publication of a newspaper, which, in most cases if not all, would engage their minds and attention more than the occupation of a person employed in writing, keeping accounts, or some other business, where his mind is free from cares and anxieties, and he is engaged only through the usual business hours of the day, leaving a large portion of his time entirely to himself.

Asking your indulgence for the length of this article, while I thank you for your kindness in admitting the former, and still hoping that you will soon be on our side,

I remain, yours very respectfully, P.

For The Churchman.

HYMNOLOGY.

Mr. Editor, In my last communication, I considered two of the three classes into which the Hymns are divided—those of Praise and Thanksgiving. It remains to notice the subject of the Penitential Hymns. A priori, I would say that there is no ground of objection to such Hymns on account of their *subjective* character—their reference to the individual addressing as well as the Being addressed, because, as we have seen, the same objection would apply with equal force against Hymns of *Thanksgiving* (discriminating them from those of Praise)—and yet there is no one perhaps who would think of excluding such *Thankful* Hymns from our collection. The only objection, or rather the chief one that remains, is that this subjectivity in these Hymns is of a *Penitential* character, and not of a jubilant one. The element of Penitence then is now to be noticed, rather, however, in its doctrinal or theological character, in order to see the truth-basis on which the whole subject of Hymnology rests; though, obviously, it will be necessary to say a few words on the subject of the artistic or esthetical question.

It will be remembered that a few years since, one or more of our Hymns received especial and condemnatory notice from across the water, in such language and under such circumstances as to impress the criticism very deeply on the mind. It was contended that Hymns which gave utterance to so much self-condemnation and self-abasement, were wanting in truthfulness and reality; that they were not the proper expressions for any Christian to use; that they carried him back and reduced him to the low level of the heathen, the burden of whose lamentation (in condemdemnation of the utter weakness of his system) ever was the *good that we would, that we do not.* It was said by these critics that this language disparages the Gospel, ignores its *power* to raise man above the weakness of his natural condition, so that he may be able to keep the law, and that in this imparting of a moral or spiritual strength consisted the great supremacy of the Gospel over every other system that had attempted to mould or guide the human race.

It is true that these objectors could say, when they were referred to the self-condemnary clauses of the *Confession*, that the clause *there is no health in us*, is technical, and means that there is no source or original fountain of health in us; and that they could say, also, that St. Paul, in using language of a like nature, "the things I would not, those I do," was giving a historical account of his own progress, or that of the whole race from the weakness and darkness of a first and far inferior state of blessing, up to the full glories of the Christian's privileges in Christ; that he was not then speaking as a *Christian.* Nevertheless, there was abundant evidence besides, in the Psalms of the Old and the Epistles of the New Covenant; in the Confession and Communion Office, which could not be set aside by any such distinctions, and which went quite fully to the extent of the language of many of those Penitential Hymns to which objection had been made. It will be necessary, therefore, before I say anything on the question of art, (whether there should be such a thing as a *Penitential* Hymn) to consider first the subject of Penitence itself, or rather the feeling and expression of the strongest self-condemnation to which allusion has just been made. And good need have we all to dwell upon this matter, for it concerns not merely our Hymnology, but it bears on every hour and duty of life. Is our feeling of utter-unworthiness wrong, an evidence that we are lapsing from a state of holiness, the sign of a mere heathen weakness? Should we repress or encourage it? Should we check or facilitate its utterance? Should it send us to mourn, or inspire the assurance of a blessed Sonship in Christ? Such are some of the questions of a most practical import contained in this subject, without a resolution of which our Hymns may be a dead or forbidden thing to us, for we may not know whether or not we may indulge in the emotions they inspire or express, whether to avoid or to seek their use. In considering the subject, however, it will be done in a broad and general way, viewing Penitence not merely as a Doctrine, but a Principle, and avoiding the *specialities* of what St. Paul said at one time, or the Confession says in a particular place; although, with the omission of such special reference, I think it will be seen that there is no peculiar difficulty in the whole matter, that self-abasement and moral strength not only *may* go together, but must do so; not only that such self-condemnatory emotions are permissable, but that they are so absolutely required, that they are among the most important tests of a Christian life.

Let me say one word, however, before passing directly to this point. I by no means include in the Penitential Hymns, to which I have referred, any that are unsound on *other* theological grounds. For instance, the Hymn "Return, Holy Ghost, return," is doctrinally erroneous, because the Spirit, when it once leaves us, leaves us forever. It is in and with us from baptism, and in its outward suggestions even before our baptism, and it never leaves us until we have so steeled the heart against its blessed influences, that it no longer solicits our co-operation. Then it is needless to pray for it; nay, we cannot pray for it, since our repentence in such a case would be only remorse, and our prayer but a cry of agony, without faith and without love. The importance of this, even in the Hymn, whether great or trivial, is another question not here considered. I only say that such Hymns, unsound on other theological grounds, are not here contemplated.

To speak then to the main point. I would state the proposition (however paradoxical it may appear), that in morals the sense of weakness is evidence of the fact of strength; in other words, that feeling and fact stand in reverse relation to each other. Such a truth might be proved by the simple argument, that as holiness necessarily includes humility, the more humble we are, the more holy. Every stage and step of our progress in the divine life deprives us more and more of self-exaltation, and every stage and step of our declension from a high standard of holiness leads to more and more self-sufficiency. This consideration alone would be sufficient evidence that the sense of our strength was not in proportion to the *fact* of our strength, but of our weakness.

But I proceed to explain this relation, in order more clearly to point out the truth of the proposition, and to evince its importance. Take the case of a large class of those who have been baptized into Christ. They go astray. With a deceived heart they feed on ashes. What is the prominent and characteristic trait in the life and disposition of such worldly-minded persons, but this self-sufficiency? They know not their weakness, but boast of their power. And it is this very feeling which makes them look upon the language of the whole Gospel in reference to the great iniquity of sin and the need of a Saviour, as strained and metaphorical. They see in it nothing to which their own hearts respond. It is a sealed book to them. And it is this which so often makes the task of the Pastor in his visits to such persons, even on the couch of disease, the most forbidding one; for that great duty of Christian life, that first elementary principle of the Gospel which concerns the prostration of ourselves in the very dust before Jehovah, is one of which they are so utterly ignorant. They are offended at any allusions to their sins, and even the moral portion of such a class have at times so little capacity rightly to appreciate the subject, that they think we are referring to their commission of some great crime, which would have subjected them to the action of civil tribunals, when we were merely speaking of secret sins.

But consider such persons when the hand of God arrests them; when some crushing sorrow forces them to look away from the earth, and when, finally, such a gracious visitation of God leads to their sincere repentance. With what spirit, what feeling do they come? What alone can make their coming acceptable to God. There is but one way, as of old, so now and evermore. It is with the mind of the Prodigal, saying, "I am not worthy to be called Thy son;" of the *woman who was a sinner*, who dared not even look into the Master's face; of all of those who were pricked at the heart, and cried what shall we do to be saved? Here is the humility and repentance of the persons we are considering. Their self-sufficiency belonging to their former condition has now left them, in a measure, and now begins a very different feeling—that of self-abasement. And precisely as their former self-esteem was an evidence of moral weakness, so now (as far as it goes) is their self-renouncement an evidence of their moral strength.

And follow on the career of such awakened and renewed Christians. Look at each advance in the path of holiness, each victory over temptation and corruption. Still their humility increases. The farther they pass onward from the point of starting towards the goal of righteousness, they see more and more of God's immaculate purity and sovereign love; more of the exceeding sinfulness that dwells in their own bosoms. They have become capable of so estimating their condition, for their sight has been purified, their range of vision enlarged. Sins that once they would have committed without compunction, they now abhor; frailties that once gave them no concern, now serve to make them fearful, so that they daily obtain a greater sensitiveness to the commission of any fault, a greater dissatisfaction with the extent of their own attainments, a more pressing sense of the need of looking elsewhere for peace and strength than to erring self. Here again, and continually as they attain to a higher and higher degree of holiness, is it true that the feelings and the facts do not correspond to each other. With them the sense of weakness is evidence of the fact of strength, for obviously they are more holy than they were before; obviously, too, their feelings have changed, and this change has been in proportion to the distance or interval existing between their present approach to Christ and their former absence from Him. So, too, would this law of holiness be seen, if the individuals now in contemplation were to go back from their present holy pursuits to the pleasures and sins of the world. Instead of their present distrust of self and sorrow over the least infirmities, there would be an ever-increasing carelessness about them, a satisfaction with self, a confidence and sense of strength. They would be the less conscious of God's holiness, less desirous of pleasing Him, anxious to find enough within to excuse their going to Him, a less acquaintance at the same time with their truer self which they do not wish to see and contemplate, and less of that abhorrence of sin which the love of Christ inspires. Their feeling of strength would be evidence of the fact of weakness.

And whereto does this all lead? What is its drift? St. Paul tells us when he says, "When I am weak then am I strong," for (his argument is) this sense of my own weakness prevents my reliance on my own poor unsatisfying resources, and impels me to go to Christ, to cast myself on Him, the great and only source of all spiritual might. In going to Him, and there only, are we strong. In living in Him, we are girt about by a ghostly panoply of strength; we have shield and weapons of celestial temper put in our hands; we are placed within the strong fortress, in all of which benefits our great moral ability must consist. For it is this very distrust of self, this bitter sorrow over sin, this longing for a higher and ever higher condition, which forbids his reliance on that self, which as a reed shall break and pierce Him, and send him continually to that source and fountain where he may draw out the might to invigorate and sustain him in every emergency. Christ is strength, and man is weakness.

Even elsewhere do we see this rule at work. None so boastful as the shallow pretender to science; none so humble as he who has had the deepest insight into the secrets of nature, from the laws that govern the universe, to those that vest with loveliest hues the lily of the valley. Bravado belongs to the poltroon, caution to the hero. The honest make no great pretensions to virtue, but leave them to such as must cover up their real deficiencies by appearances.

And thus it is even in morals, that ignorance and darkness prevent our seeing our faults, and permit us to believe that they do not exist. But as we leave our abode of gloom and draw nigh to the *light*, our imperfections are discovered, and the nearer we approach to it, so much the more is every stain and rent and imperfection in our nature brought into view—imperfections which indeed before were there, but which, by reason of the darkness in which we were enveloped, were not observed. And, again, in receding from that light and retracing our steps to the obscurity of our first position, we lose sight of our deficiencies, imagine they do not exist, and boast of our exemption from such sources of disquietude.

Here, then, we have an answer to the whole question. From this point we meet the critics that we have mentioned, when they ask us, does not this mourning over deficiencies, this feeling of our great need, dishonor the efficacy of that Gospel which was given to make us pure and strong, and so really prove that we are using language which does not or ought not to belong to the Christian? On the contrary, the very reverse is true. Such a feeling is evidence of real Christian strength; the opposite would proclaim our weakness. For, as we have seen, when man did evil, then he was self-sufficient in his *feelings*; when he began to do well, he became distrustful of self, and the more he was engaged in every holy duty, the conquest of self and the world, the more he mourned his deficiencies. As he approached to Christ—the light of the world—he felt his deficiencies. When he withdrew, he boasted of his condition. The fact and the feeling do not run in the same line.

But does not this end in sorrow? Is not the Christian the more unhappy, the more holy he becomes, the more he sees and feels his utter unworthiness? So far from this being the case, then only is he truly at peace, for he casts his care upon Christ, looks away from himself to dwell forever in his Saviour. It is only when men rely on self that they are miserable. The infirmities of our nature cannot impart rest to the purely-minded. And as there is rest and joy alone in Christ, that feeling which sends us away from self to make us dwell forever in Him, is that which secures to us our greatest consolation. It takes from us the cup of trembling, and gives us that of thanksgiving.

I have dwelt so long on the doctrinal-*basis* question, that I can spare but a few comprehensive remarks for the artistic question. We have seen that *subjectivity* is no ground of objection to a Hymn, for a Hymn of *Thanksgiving* must possess this very character, at least in part. The only other question is, whether the Penitential Hymns, being not only subjective in their nature, but also deeply *Penitential*, are proper ones for the Church. Without saying more on the point, let me remark that besides the doctrinal question in their favor, which we have just considered, we have the Psalms for a rule and model. Are not many of them Penitential? Is the *Hymnology* of David and the Jews unfitted for us? Besides in one part of the Church are not even the *Lamentations* a part of the *Hymnology?* Must the *Messiah* of Handel, in all its plaintive strains be thrown away? Must even the *Miserere* be dispensed with? Such few questions indicate a line of thought, bearing, it seems to me, very nearly and in one direction on the question under review, but which I cannot now further consider.

J. C.

For The Churchman.

KENTUCKY.

Saturday, Dec. 17th, was an important day in Versailles, the shiretown of Woodford county, Kentucky. St. John's church, which for some time past has been in course of erection, was opened with religious services. The Bishop had appointed this day for its consecration, but, owing to severe sickness, he was unable to attend. To prevent a total disappointment, it was thought advisable that the neighboring clergy should celebrate divine worship upon the occasion. Morning prayer was accordingly said by the Rev. John W. Venable, who, besides acting as assistant minister at Frankfort, has had charge of this missionary point for some months past; the lessons were read by the Rev. John W. Norton, rector of Ascension church, Frankfort; and an able and appropriate sermon was preached by the Rev. Jas. Craik, rector of Christ church, Louisville, from Isaiah, 60th chapter, 8th, 9th, and 13th verses. It was happily adapted to the occasion, and to the solemn Advent season. The choir, although but newly organized, sang the chants with great spirit. A small melodeon had been borrowed for the occasion. Would that some wealthy parish would give them an organ?

The rain fell in torrents the live-long day, but the church was filled. At the close of the sermon the offertory was read and a collection made for Church purposes, amounting to one hundred and fifty dollars,—a sample of the liberality of our large-hearted Kentuckians.

And now a few words in regard to the origin of this parish, as an encouragement to similar missionary efforts.

In our Diocesan Convention of 1847, the parochial clergy resolved to attempt to extend the influence of the Church, into the towns nearest their own parishes, where her claims had hitherto been unknown.

Versailles, a village of about fifteen hundred inhabitants, midway between Frankfort and Lexington, was agreed upon by the rectors of the churches in those two places, as a suitable point for such an experiment. On Tuesday night, June 8th, the Rev. Mr. Norton, of Frankfort, without being acquainted with a single person in the town, held service in the courthouse at Versailles. The Prayer Book was used (in a crippled way to be sure), and a sermon preached. Curiosty had gathered a crowd. One person was found in the congregation, who had years before been confirmed in St. Luke's church, Rochester, by Bishop Hobart, on his last visit there.

The Rev. Mr. Berkley, of Lexington, officiated next. These services have been continued ever since, on the last Monday night in the month. The result has been, the erection of a chaste and church-like building, of brick, 62 feet in length, by 24 feet in breadth; the wood-work oaked; the walls colored and blocked-off in imitation of sandstone; chancel and vestryroom; furnishing room for about three hundred persons. The tower is surmounted by a simple cross. The whole cost of lot and building was $3000. Of this amount, about $600 was raised in the churches of Louisville, Lexington, and Frankfort. The remainder was contributed by the liberal people of Versailles and the vicinity. The church is free from debt. Some of the oldest and most influential inhabitants of the county have already joined themselves to the ranks of Churchmen. Most of their *fathers* belonged to the "*old church*" in Virginia. Why should not their sons come back to it here?

No parish could well start with surer prospects of permanency and success. May others be stirred up by this manifest blessing of God, upon patient and persevering ef-

fort, to carry the standard of the cross into places where the Church has not yet ventured to go!

All that is recorded above, (and more; for a class of persons is now ready to be confirmed;) has been accomplished by missionary services, held in a court-house, or school-room, (inconvenient and unattractive places enough,) on *week-day nights;* (we have never yet been able to make a *Sunday* appointment,) and by a small share of pastoral visiting.

On the part of the clergy who have been engaged in this enterprise, it has been, in a great measure, a "work of faith, and a labor of love." The parish will, however, soon be able to sustain a minister without difficulty, and even extend a helping hand to regions now destitute of the services of Zion.

For The Churchman.

THOUGHTS ON OUR DUTY AS MEMBERS OF SOCIETY, OF THE COMMONWEALTH, AND OF THE CHURCH.

Every man is bound to look well to the bearing and effects of his influence as a member of society. For influence every member of society has in a greater or less degree. The parent, or other relative, the master, the instructor, the friend, the neighbor, each has his peculiar influence, and each is bound to see that it is for good.

Example is an unavoidable source of influence, and a most fruitful one. It is impossible to tell the extent of its effects, and the consequent accumulation of its guilt if bad. He is not true to his obligations to either GOD or man, who is not perpetually governed by the solemn thought that he does not, cannot, live solely to himself; but is in constant danger of encouraging neglect of duty, or positive sin, in quarters naturally influenced by his example; and thus involving himself in fearful responsibilty—the injury of his own soul, and the souls of others. Most nearly does it concern every one who would be faithful in duty to society, and to the best interests of those connected with him, and who would be prepared for his account at the judgment of the great day, to give earnest heed to the words of the HOLY GHOST by ST. PAUL, "See that ye walk *circumspectly.*"

All who are so situated in society that others naturally look up to them for counsel and advice, and may be influenced by their admonitions or reproofs, are under obligation to turn this circumstance to good—good as it respects those related to them, and good as it respects their own moral fidelity, and responsibility to GOD. A part, therefore, of the duty of their state of life, is qualifying themselves, according to their circumstances and opportunities, and with such aid as they can derive from the superior advantages of others, to be wholesome and virtuous guides to those about them.

Every one's time should be honestly and usefully employed, if he would fill aright his station in society. A life of idleness is opposed to the order and will of Providence, to the welfare of society, and to the very nature of man. Indeed such a life can hardly be. If there be not virtuous and beneficial occupation of time, there can hardly fail to be that which is unworthy and injurious.

That the necessity of labor for subsistence is precluded through the bounty of Providence, is no dispensation from the duty now considered. Some employment promotive of either particular or general good to others, should occupy every one who would live worthily among his fellow-men, sustain a truly creditable personal character, and avoid temptation to courses, habits, and acts, degrading to a moral, and dangerous to an immortal being. There are departments of usefulness to society at large, to classes of men, and to individuals, which can best be occupied by those who are independent in their worldly circumstances, and have their time at their own disposal. The divine providence which has allowed them to be so, should be regarded by them as laying them under an obligation to fill those departments of usefulness. It were guilty and dangerous presumption in them—that kind of pride and vanity which sinks, besides its guilt, into the contemptible—to hug the conceit that it is *for themselves* GOD has thus distinguised them. Not so: it is that they may be duly qualified agents and instruments in His great purposes of love and mercy to *our race.* If they act not faithfully, fairly, disinterestly, generously, in this capacity, and thus turn His blessings to His glory; that glory has in reserve for them the tremendous alternative of *avenging vindication.*

Works of charity and mercy, in diligent and cheerful improvement of the opportunities, and liberal appropriation of the means, vouchsafed us, are rendered by the state and and condition of society, indispensable to a worthy and useful connection with our fellow-men. Nor can there be any reasonable view of the Supreme Being, and of the methods of His providence towards our race, which does not embrace the idea that for the maintenance of His honor and glory in His dispensations, He is pleased to constitute men, in their character as intelligent and responsible moral beings, His instruments and agents—debtors to each other—each, according to His station, means, and opportunities, to contribute to the good and happiness of others, and thus to GOD's honor and glory—each to do what he can to turn whatever blessings of mind, body, or estate, his Maker may give him, to the comfort and welfare of his fellows. Contentment with, and fidelity in, a low estate, and the faithful consecration to generous and charitable purposes, and purposes of public good, of whatever grade of favorable distinction may be vouchsafed, are obvious duties hence arising; the full and conscientious observance of which, would be the best means of equalizing the happiness, amidst all the various circumstances, of society.

Nor should it be forgotten, that, in GOD's government of His intellectual creatures, He has been pleased to connect, in no inconsiderable degree, their virtuous and moral elevation, and refinement, and qualification for usefulness, with those illustrations of His power, wisdom, and goodness, and of the truth and excellence of His revealed religion, and those means of public welfare, and of increased facilities and benefits of large intercourse among men, and enjoyment of that more restricted and intimate, which flow from the liberal cultivation of literature, science, and the arts. To the full extent of his means and opportunities, the faithful friend of man will contribute to this.

Duties of a high and holy character, and of the utmost importance, are owing by us as members of the Commonweath.

The ordinary duties of the citizen are simple and easy. Peaceful and industrious application to honest and useful business, such as is suited to the state of life to which it has pleased GOD to call him, and to his opportunities and qualifications; as peaceful exercise and enjoyment of his civil rights; submission, for conscience sake, to the laws of his country; respect for those in authority; endeavors, within his proper sphere, to influence others in the same way; and especially, recommending, by precept and example, fidelity to that religion of the Gospel, which is the only sufficient source of national prosperity and security; are the best evidences of a true love of country, and a proper use and improvment of public blessings.

Where capacity and opportunity fit for a just and enlightened examination of public measures, this should be governed by principles, feelings, and motives, true to those interests of religion and morals, of justice, integrity, good order, and public welfare, which, with the good of the Commonweath, will also, through that good, promote the honor and glory of the High and Mighty Ruler of the universe, and King of nations.

Those in authority, legislative, executive, or judicial, have a deep interest in this subject. The responsibility of forming the moral character of a people, rests much upon them. "They are GOD's ministers,"* appointed in the order of His providence, "truly and impartially" to "administer justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue." They have laid upon them, so that they can in no way shake it off, a most awful responsibility for fidelity in their high trust, to GOD the Judge of all. If through their neglect—much more by vile prostitution of their trust, in its corrupt and faithless use, or their individual or official connivance—confusion and disorder, vice and immorality, are encouraged; irreligion, impiety, and moral corruption, spread their deadly influence; unpunished profligacy is suffered, nay encouraged, to extend its ravages; fraudulent dealing passes with impunity, perhaps incorporated into official acts themselves; wilful, deliberate, malicious murder, under the degraded garb of honor, is perpetrated by men in office, and suffered to shove by justice, and in defiance of religion, virtue, the dearest interests of society, and the majesty of law, and to the disgrace of civil and official character, not only to pass unpunished, but in no degree to disqualify for confidence or station; then we see such an abuse and perversion of civil trust and responsibility, as is justly disgraceful in human estimation; is iniquitous prostitution of office; and cannot but draw down the wrathful displeasure of Him Who hath in His hands the destinies of nations.

The legislator or magistrate who feels in religion and morals a deep, practical, personal interest, and faithfully endeavors to excite and encourage the same in others; whose single view is to the welfare and happiness of those of whose interests he is placed in charge; and who never loses sight of his character as GOD's minister, and as responsible to Him, is one on whom we cannot look but with reverence, respect, and confidence. His influence must be for good. Christian faith gathers from the promises of GOD, and the principles revealed as *His* in dealing with our race, the firm assurance that such a man will draw down a blessing on his country.

Agreeably to the distinctive doctrines and principles of the Gospel, our religious and moral duties are specially binding upon us, and have their full and most valuable character and influence imparted to them, in connection with our membership of the Church of CHRIST. It is in this capacity that we are to bestow efforts for the advancement of the Christian religion; which is the surest source of prosperity and welfare to nations, to society, and to individuals.

Sound reason, true philosophy, under the purifying influence of virtuous principles, is strong in the conviction that there cannot be a deadlier foe to social and civil welfare, than infidelity. It may indeed be questioned whether this pernicious system has, for many years past, been as boldly advocated by learned men, as it was in a former generation. It is much to be feared, however, that it has a proportionately increased power over that mass of mind which is subjected to the dangerous condition of having "a little learning," unconnected with the purifying and humbling influences of true religion. This is the result of the prevalent system of common education, severed from any really efficient effort to instil Gospel principles of religion and morality. For if we are to take the religion of the Gospel as the Bible reveals it, those principles never can be efficiently instilled except in connection with the faith, ordinances, and worship, of the *Church* of the Bible, and *its* instructions as GOD has provided for their being given. The system of education referred to requires a jealous guard against everything in the shape of religious exercise or instruction, which either favors or opposes any of the communions into which those are divided who are taxed for public education. Religion, therefore, in any definite shape, is necessarily excluded. This education is brought principally to bear upon children whose domestic relations and circumstances are, in most instances, unhappily, such as give them the sad heritage of utter ignorance of religious principle and obligation; which, of course, their homes are destitute of the means of removing. A youth thus circumstanced is taught to read—religious reading, at least such as helps to anything like an adequate view of the evangelical system, being excluded. Meanwhile, the deplorable workings of the natural heart, in its pride, its corruption, and its waywardness, are going on. The enemies of true religion are encouraging and aiding them. The handbill, the newspaper, the tract, the popular book, are plying perpetually such views of the dignity of human nature, of the sufficiency and perfection of human reason, of the miseries of superstition, of the hypocrisy of religious professions and exercises, and of the degradation of subjection to priestcraft, as find favor at once with the unrenewed man. Plausibility is given to all this by dishonestly severing from the Bible, principles of morality, and of what they call natural religion, which the whole history of our race declares never did and never could exist without revelation; and palming them off as parts and recommendations of their system. Multitudes are taken captive by the snares thus laid, and become the victims of a godless education. Hence the strong hold which infidelity is setting up in that operative, efficient, and often intelligent, middle class, on which depends so much of the character and destiny of the nation.†

The Church should bend her energies to the meeting and counteracting this fearful evil. Her members should be gratefully sensible that hers is that Scriptural and primitive system of faith, order, and duty, which is best adapted to the securing among men of the blessings of the Gospel; and sensible of this, they should consider the obligation of doing all they can for the accomplishment of this end, as resting more forcibly on them than on any others. They should see that education, in all its departments, gratuitous where it is necessary, combining the soul's with the mind's instruction, is amply provided under her auspices; and that no practicable means are left untried to save the community from the dreadful influence and effects of infidelity, vice, and immorality. All needed provision should be made for sustaining among us the regular ministrations of the Gospel, and for strengthening the hands of the Church in her duly constituted and conducted operations in the various departments of Christian enterprise. The love of CHRIST should constrain to a deep and practical interest in the welfare of all sorts and conditions of men, and in having the ways of the LORD known unto them, His saving health among all nations.

This should not only be in reference to man's *spiritual* interests. The zeal that spends itself in care for their *souls,* is not the true zeal of the Gospel, if unconnected with liberal effort for the relief of their *bodily* wants. The care of the poor is the Church's proper work. Her members must be true to it, or they are not true to CHRIST. They should remember this, as a principle both of individual duty, and of cooperation for meeting those demands of charity which can only be met by a fellowship in benevolence.

Above all, and as necessary to render every other particular in duty to the Church, to the Commonwealth, and to society, truly Christian, and such that a blessing from GOD can reasonably be expected on it, the Christian must act from pure and holy motives, and show the sincerity and honesty of his profession of allegiance to his GOD and SAVIOUR, by striving to conform in all things to the principles and spirit of the Gospel, to adhere to its faith, and to walk in all its commandments and ordinances.

These thoughts—necessarily limited to the bounds proper to a communication—have been thrown together without much studied method. The writer's object will be answered, if, by the divine blessing, they may be in any degree helpful to the serious and practical thinking of those who would do their duty as members of society, of the Commonwealth, and of the Church.

B. T. Q.

* Romans xiii. 6.

† It is said that infidel lectures in this city, often delivered on Sunday evenings, are largely attended by young men and women, who have been educated at public expense, and are apprentices to trades.

THE WISE MEN OF THE EAST.—Observe how GOD takes hold of men by suitable ways. His call does not lie wholly in the congruity of the means, but He makes it effectual; yet He carries that efficacy so sweetly, that there is not any violence at all. Often in the means, that sweetness consists in the particular aptness of them. These were star-gazers, and He gives them notice according to their faculty by a star. Thus, some are taken with some accessory qualification of a minister, baited by this to give ear, and take liking to his doctrine. Thus, ST. AUGUSTINE confesses he was caught in hearing ST. AMBROSE, through delight in his eloquence; for though he looked no further, yet, together with the words he loved, the things that he loved not did likewise slide in and gain upon him. Again, they undertake a long and hard journey, and resolve to go on, and, missing Him at Jerusalem, they inquire there concerning Him, and will not leave off till they find Him. A soul that hath once seen a light pointing out CHRIST to it, and stirring it up to seek after Him, will not be driven back, nor called off from going to Him, by any discouragements and difficulties; yea, they sharpen it, and set an edge on it, and make them so much the more earnest. Others can speak of Him, and lie still, and not stir to go to Him, as here the priests; but such a soul must have Him, and will not take rest without Him; will still inquire where He is, where and how I may find my CHRIST. A man may possibly meet with some formal minister, that knows little of CHRIST, and loves Him less, who yet can tell such an inquirer, that by believing he shall find Him, and instruct him somewhat about the notion of faith, and inseparable repentance, and leaving off sin, which things he himself, who directs, makes no use of, hath no experience of at all; yet may his information be useful to the soul seeking CHRIST, and in following them it may find Him. And as it is in the first inquiry and journey to CHRIST, so in after seeking, upon His withdrawments. Though the watchmen that should direct thee deride and mock thee, yea, though they smite and wound thee, yet, if once thou hast found the sweetness of His love, or but heard His voice speaking to thy heart, and desiring it to open to Him, thou wilt not leave off thy search day nor night, till thou hast found Him, in how mean a condition and outward appearance soever: thou wilt see through that, and behold Him thy King, thy beloved LORD, and see Him beautiful, all beauty and loveliness, and wilt be forced to declare Him so, that He outvies all creature loves, as not worthy to be compared: yea, that their enjoyments have not near so much sweetness as the very seekings and mournings after JESUS CHRIST.—LEIGHTON.

THE CASE OF

THE RT. REV. HENRY U. ONDERDONK, D.D.

From the privacy and practical secrecy of transactions in the highest ecclesiastical tribunal in our Church, it happens, and has happened more than once, that beyond the result of its judicial proceedings, or so much of them as it has suited some members of the body to disclose, the members of the Church have generally remained without authentic information of the facts and principles essentially necessary to a right estimate of the judgment.

This is matter for most serious consideration. There is no temporal subject in which the Church is concerned that is more worthy of it. It touches closely a number of most precious interests, which, it were folly to suppose, can be for a long time disregarded, without impairing the estimation of the Church in the great public community in which we live. The practice is repugnant to every political constitution in this Union, and to every bill of rights, by which the security of person, property, and character, through the institution of open and public courts, has been placed among the fundamental principles of a free government. It is unknown to the Protestant Episcopal Church of England, from which we have taken our Liturgy. Her ecclesiastical courts are as open as the day, including the courts of the Archbishops, held by themselves in person, or by their vicars-general, for the discipline or correction of Provincial Bishops. It is unknown to other Protestant Churches generally, and to all other bodies in the exercise of judicial functions, except the highest judicial body in our own Church, and those generally of another Church, whose proceedings in this respect have been spoken of among us in terms of unmeasured reprehension. It has this external characteristic of an Inquisition, by which name all Protestant and Protestant countries describe the thing which they fear most, and with the most reason.

It is remarkable that in such a church community as ours, the practice should have come upon us, without startling every one at its first appearance. It is so contrary to all that we see around us, so much in conflict with our opinions, habits, and personal interests, that we may feel surprise at our indifference or inattention to it. This, perhaps, is to be attributed, partly to our deference for the generally pure character of the men upon whom the constitution of the Church has cast this office, partly from the doctrinal principle which in their respective dioceses appropriates to the Bishops the exclusive function of supervising and correcting the inferior members of the Ministry, and partly to what we have seen for a considerable period in the mode of conducting the work of legislation in our House of Bishops. But none of these have the slightest bearing upon the question, which does not touch the episcopal authority of the judge, but the privacy or secrecy of its administration and exercise, and concerns judicial trial and not legislation; at the same time, the privacy of legislation is itself liable to most grave exception, though it be not quite of so dangerous a tendency as the privacy of judical administration.

As to the suggestion sometimes heard, in favor of the practice, that the publicity of ecclesiastical trials inflames idle curiosity, disperses the knowledge of facts of a delicate nature, disseminates scandal, agitates the whole religious body concerned, and brings it into reproach with other religious bodies, they are to the last degree futile. It is the secrecy of judicial proceedings which does this, to a tenfold greater degree than their open administration or publicity would do. It is this which stimulates curiosity, brings listeners to the cracks of the court doors, catches half a sentence or half a word of what is said within, and completes it to its own fancy, sending a thousand fictions through the land, sometimes to the great prejudice of the party, sometimes to the greater prejudice of the judges, and always to the distortion of the truth and to the perversion of the public mind. As to the occasional excitement of the neighborhood, in the case of an open trial, what does it amount to? If the trial is seen to be fair, and justice is known to be done, whether by conviction or acquittal, the excitement ends at once, the truth is known and vindicated, and the hearers depart to think of other things, with new love and respect for the Church, whose judicial proceedings it has witnessed and can approve. But without open trial, what is the security for either party or judge, and most especially for the party? According to universal experience it is absolutely none. Experience has consecrated this truth in the hearts of all the people of this country, of all denominations. They feel and know, universally, that nothing but open trial, and open judicial proceedings of all kinds, are consistent with truth or justice; and that nothing else will secure a party accused from being the victim of secret malice and hatred, or secure the public from the defeat of justice and the law, by private influence and intrigue.

The more immediate cause of this privacy in judicial proceedings by the House of Bishops, was undoubtedly the pre-established practice of the House in the work of legislation. But that practice, while it has no true bearing upon the judicial action of the House in the character of canonical court, is itself liable to great objection. That House is a constituent member of a joint legislature. Setting aside the official dignity of its members, it is neither more nor less than this, a portion of the joint legislature of the Church. The separation into two bodies is a most convenient arrangement, and tends, as all such divisions of the legislative power do, to the more mature and deliberate consideration of business, and to the better distribution or dissemination of light without heat through the Church, by the separated action of two bodies of men, in cool reciprocal review of each other's propositions. But upon what principle is it, that one of these portions of the joint legislature is to be open and the other to be closed? Why is it, that the light of the House of Clerical and Lay Deputies is to shine upon as many as choose to come into it, and the light of the House of Bishops to be put under a bushel? The misconceptions and misconstructions that arise from this are many. The House of Bishops speak by messages, by the simple enunciation of its purpose. The House of Clerical and Lay Deputies discusses and investigates questions or propositions publicly, to the great benefit of the members of the Church; and of equal benefit might be the discussions in the House of Bishops, if the interior of that House were practically open to a respectful and attentive audience from without. In our political legislatures, such audiences contribute by their presence to the conservation of our constitutional principles; why should it be otherwise in the Church? If it is supposed that there is anything in the constitution of the Church which either requires or authorizes closed doors in the general work of legislation, the article or clause is not easily discovered. The practice, on the contrary, seems to be against the spirit of the constitution, and the legislative equality of the two Houses. The House of Clerical and Lay Deputies is clearly a representative body, and it would be a solecism to hold that such a body can generally sit with closed door. Exceptions it is unnecessary to deny or to notice. They exist, certainly, and would, if adverted to, prove and show the use of the general rule to the contrary. The House of Bishops also is a representative body, not sitting by delegation or election, it is true, as the Clerical and Lay Deputies do, but by virtue of the respective offices of the Bishops, though some Bishops are canonically excluded, and representing the whole Church, or all the dioceses of the Church. The Bishops holding a House of Bishops are not the Church, but part of the legislature of the Church. No one can say, without reflecting upon those who made the constitution of the Church, that the right to sit in a separate House belongs necessarily to the office and functions of a Bishop, for the constitution itself declared that, until there should be three or more bishops, the bishops should sit and vote in the House of Deputies, one of their order always presiding. The separation when their number should be increased is most convenient, most proper, most becoming the dignity of the episcopal office; but it has been ordered for the greater profit and edification of the Church, and not for the purpose of placing one-half of the work of Church legislation beyond the public notice and observation of the members of the Church.

Nothing must be implied from these remarks in regard to the meeting of the Bishops synodically, or of any other meeting by them in their simply episcopal character. They are intended to be confined, under all usual and reasonable exceptions, to the work of legislation, in which, by the constitution of the Church, the House of Bishops is a joint co-operator with the House of Clerical and Lay Deputies.

The propriety or impropriety of privacy in the business of joint legislation is, however, foreign to the present purpose, and has been referred to only from its bearing upon the origin of the like practice in judicial cases, both in the House of Bishops and in the Courts of Bishops, for which it is neither a reason nor an excuse.

In judicial cases, the whole Church is on one side, and an individual on the other. The odds are too mighty for privacy or secrecy. Every member of the Church should be permitted to look on, the clergy and the laity, as well as the judges. Though a Bishop be the party, his diocese is a party in interest also; and if he has no diocese, the whole Church of which he is a Bishop is in some respects bound up with him in the trial. His overthrow may cover them with shame. Their presence may be necessary to his security. It may be necessary to repel the private combinations of malice, or to awaken the judges to the duty of being impartial and even-handed. There is no security without it, even for a full and perfect record of the transaction; none that the court may not, by oversight or otherwise, depart from the Canon under which it is acting; and none whatever, that the Church will know the value of the judgment as an example or precedent, by knowing all the grounds of it, as it is exhibited in the presence of the Church and of the judges.

There will be some evidence of more than one of these disadvantages of private adjudication in the case which it is now intended to exhibit—defectiveness of record, departure from Canon, irregularity of proceeding, impediments in the way of knowledge or discovery, weighing heavily upon the party, and still pressing him down.

A single instance of this kind is sufficient to show the danger of transacting a judicial matter in private. Whether a departure from the true course be ill-intended or well-intended, or without any design at all, if it produce evil, it is the same thing to the suffering individual, or to the suffering Church. Her interest is neither in conviction nor in acquittal, neither in light sentences nor in severe ones, but in clear and impartial justice, tempered with a benignant infusion of mercy; and nothing can secure this to the bishops, ministers, and members of the Church, but judicial proceedings open as the day to public observation in every stage, whether preliminary or ultimate, and whether upon confession or upon issue formally tendered and made up.

At the General Convention of the Church in 1844, a voluminous canon was made, entitled "Of the Trial of a Bishop," the ninth section of which is in these words: it is numbered Canon III of 1844:

"If at any time during the session of the General Convention, any bishop shall make to the House of Bishops a *written acknowledgment of his unworthiness or criminality in any particular,* the House of Bishops may proceed *without trial* to determine by vote, whether the said offending and *confessing* bishop shall be admonished, or be suspended from his office, or be deposed; and the sentence thus determined by a majority of the votes of the House of Bishops, shall be pronounced by the bishop presiding, in the presence of the said House of Bishops, and entered on the Journal of the House; and a copy of the said sentence, attested by the hand and seal of the Presiding Bishop, shall be sent to the said bishop, and to the Standing Committee of his diocese, and to the ecclesiastical authority of every diocese of this Church; and it shall be the duty of said ecclesiastical authorities to cause such sentence, unless it be the sentence of admonition, to be publicly read to the congregations of each diocese, by the respective members thereof."

This is the entire section; and there is not, among the eleven sections of that canon, another word that concerns this mode of discipline. The discipline of bishops upon acknowledgement or confession, is all, and altogether, contained in the ninth section, just copied; and the section is as plain and intelligible in all its language, as any canon that ever was made. It requires no knowledge of law, and none but the commonest knowledge of language, to understand it thoroughly. A man or half a man may read it while he runs, and comprehend the reason of its provisions almost while he dozes.

Another canon was made at the same Convention, and was probably on the anvil at the same time. It is on the subject "of Episcopal Resignations." It is unnecessary to set forth at length the whole of this canon, which is numbered Canon IV. of 1844, as no material question will be found on these pages in regard to it; but it is sufficient to say that, for quite obvious reasons, it contained a clause that could not, with any propriety, be introduced into the preceding canon, to wit: that if any bishop should express in writing, to the House of Bishops, a desire to resign his diocese, the House should have authority "to investigate the whole case of the proposed resignation, not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation may be placed fully before the House of Bishops." The difference between the two canons in this respect is a very important one, which must be borne in mind.

That the ninth section of Canon III. of 1844 required to give the House of Bishops jurisdiction, and to guide them in the exercise of discipline, must be obvious to every one who reads it; but its requirements will be stated as introductory to future remarks upon the case under consideration.

1. It required a *written* acknowledgement by the bishop concerned, to the House of Bishops.

This was the basis of the jurisdiction of the House; not the corner stone only, but the whole foundation. They could have no jurisdiction without it. No verbal communication by the party to members of the House, and no acknowledgement, either verbal or written, to any other person, could be of the least avail to authorize their proceeding.

2. It required a written acknowledgment of unworthiness or criminality, "in any particular," that is to say, in *some* particular.

No acknowledgment of unworthiness or criminality, in general, without specification, is within the canon, nor can it give the House jurisdiction for any purpose. If no particular unworthiness is acknowledged, or the particular is so loosely acknowledged, that the House cannot act upon it satisfactorily, then, beyond all doubt, the case is not within the canon, and the House cannot act upon it at all. For,

3. It required the proceeding of the House upon the acknowledgment to be "*without trial.*"

There is to be no charge but what the party himself makes in writing to the House; no plea, no issue, no witnesses, no examinations. It is simply a case of *confession.* No inquiries from other quarters can be made, and no investigations of any kind. For what is the language of the canon? "If any bishop shall make to the House of Bishops a written acknowledgment of unworthiness or criminality in any particular, the House of Bishops may proceed, without trial, *to determine by vote,* whether the said offending and *confessing* bishop shall be admonished, or be suspended from his office, or be deposed." The whole matter is left to the written acknowledgment or confession of the party; and the whole action of the House upon that acknowledgment or confession, is to determine by vote what is the condign punishment to be inflicted, being one of three pains or penalties appointed by the canon.

It is nugatory to allege against this plain and necessary interpretation, that a bishop may state his unworthiness too mildly, or without the proper aggravations, that his acknowledgment may not be sufficiently poignant or contrite, or that he may acknowledge one fault, when he is charged with another fault, or may omit by his acknowledgment to give to the House of Bishops the facts which may be necessary to guide their vote in the selection of the punishment. Suppose it to be so; the answer is plain. The House is not forced to proceed. They *may* proceed. They may refuse to proceed, and leave the case where it stood, open to presentment and trial in another mode; but they cannot try, nor do anything in the nature of trial. There is to be no hearing, nor opportunity of hearing; and for the House to inquire or investigate the facts for themselves, would exceed the common enormity of making private investigations in a judicial cause for their own guidance, because it would be the enormity of punishing them as the *confession* of the party.

This is demonstration plain from both the words and the spirit of the canon; and if it wants any corroboration, it has it from Canon IV. "of Episcopal Resignations," which did not see fit to leave the resignation of a diocese by its bishop to the reasons "moving him thereto," but gave the House authority "to investigate the whole case of the proposed resignation, including not only the facts and reasons that he may set forth in the application for the proposed resignation, *but any other facts and circumstances bearing upon it.*" The General Convention did see fit to leave the acknowledgment or confession of unworthiness or criminality in any particular, entirely to the bishop concerned, and therefore no such words as have been recited, but words of entirely contrary effect are to be found in the disciplinary section of Canon III.

At the same session of the General Convention at which these canons were made, the Right Rev. HENRY U. ONDERDONK, then Bishop of the Diocese of Pennsylvania, availed himself of both canons, by applying to the House of Bishops in writing, to permit his resignation of the diocese, and also by making to the House a written acknowledgment of unworthiness in a particular stated by him, and submitting to the discipline of the House.

The proceedings of the House upon his application to resign, though open to the remarks which will hereafter be made, do not materially concern the purpose of this paper; and no farther reference will be made to them at present. The proceedings which resulted in his indefinite suspension, are worthy of the gravest notice and consideration.

Bishop ONDERDONK submitted himself to discipline by the House under the 9th section, probably not without misgivings himself as to the course of the House, and certainly not without the most strenuous advice to the contrary; and if the grounds of such advice are material, it may be sufficient to say, that they may be found in part in the preliminary remarks at the beginning of this pamphlet—that the proceeding would not probably be an open or public one, except by publication of the sentence if it should exceed admonition—that no one could tell whether supplementary matter might not, through error or design, be sought or contributed without his knowledge to aggravate his written acknowledgments, and that the canon, though plain, would be subject to private interpretation without hearing, from which there would be no appeal. There were rumors at the time of a printed pamphlet containing, it was said, gross and unfounded statements concerning him, and of its having been handed to one or more of the bishops of the House, and to other persons favorably disposed to the severest sentence. Bishop ONDERDONK himself had probably never seen it. Industrious efforts were made by some of his lay friends to get a sight of it, but without success. It was a pestilence that walked in darkness, and it was to be feared. The bishop, however, either feared it not, or acted upon the counsels of those who were less jealous of privacy in the administration of justice.

He thought it his duty to the Church to confess an infirmity by which he had been surprised, and to confess his sorrow for it, and for any injury or reproach it had caused to the Church, and to ask the discipline of the House of Bishops, with a full purpose of persevering in the amendment he had already begun. All the members of the Church know, he needs no longer to be afflicted and cast down at having it known, now that he has had strength given him to master it, and has for nine years lived a life of unsurpassed propriety in all his relations, maintaining his intellectual elevation in the Church by his writings, and giving an example of the highest edification to the flock which is no longer his own;—he needs no longer to be afflicted and cast down to have it known, that this infirmity was the injudicious use of spirituous liquors, taken at the outset to sustain him under bodily pain, for the more efficient discharge of his laborious duties in the country, but with ultimate effects which, though never discerned in the mixed intercourse of the city where he dwelt with his family, were seen elsewhere, and were reported with probably the usual exaggerations. If the infliction of indefinite suspension on this account from the office of bishop, and from the public exercise of the office and functions of the sacred ministry, did not crush him at once, and if its continued weight for nine years has not frustrated the amendment which, with Divine assistance, he purposed to accomplish, he has occasion to rejoice with trembling in the shadow of the wing that has been over him, rather than to be still afflicted and cast down before the face of the world.

FIRE.—What a thing fire must have been to the primitive man the first time it flashed upon him! Say that he kept watch over his people; that at the chilliest hour of the night, just before sunrise, he noticed how a dry stick grew warm when rubbed against his club; that he rubbed them again, more stoutly still, and it became hot; at it again, with the wonder of a child, and the strength of twenty men; he flung it down, for it scorched his hand; yet he could not choose but try it again, and it smoked: again and again, quicker and quicker, longer and longer, he pursued the wild experiment, until it burst into flame, and the sun arose in the east. What were the fire upon the brand but the spirit of the blessed sun, come down to dwell with him and his? It is surely not impossible to feel how, in the absence of science, with the presence of only an incalculably small amount of experience, in an intellect far more observative than analytical, and a young soul, capable of little more than wonder and love, the worship of the Sun and Fire might arise; and, once risen on a national and continental heart, it could never set until the fulness of a better time were come. Nor is Christianity herself, the reconciling genius of the world, ashamed to draw upon the memory of that old faith; for she lifts up her Prince of Peace to the homage of the nations under the image of the Zoroastrian god: "The Sun of Righteousness with healing in his beams."—*North British Review.*

THE CHURCHMAN.

NEW YORK, DECEMBER 31, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

THE ENGLISH REFORMERS.

Of course, to any intelligent believer in the Gospel it can be no new thing, that Christianity in all its distinctive parts and elements is a matter of supernatural and divine prescription, and as such having its development and authentication in the form of history and fact. And this is no less true of Christianity as an organization, than as a doctrine; no less true of it as a visible institution, than as a spiritual principle. For Christianity is not merely a life or a living power, but a living power *embodied,* that is, organized and instituted, in a form and manner suited to our present being, and to the world in which we are. And the true, the essential *law* of its existence, of its establishment, and its operation in the world, was no doubt involved and bodied forth in the original order and settlement of it; even as the union of soul and body, together with the methods and proportions of it, in the individual man, is the law of our human nature in its present state and place of being.

Perhaps our meaning will be made more obvious and clear, by special reference to a passage of Scripture, which seems to involve the principle in hand. The enemies of our blessed LORD were wont to reproach Him for departing in some respects from the ancient customs of the Jews. On one occasion, when the Scribes and Pharisees were murmuring against such departures, and questioning Him as to the reasons thereof, He answered them in the form of a parable or illustration, thus: "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." In which answer we seem to have a dim intimation and foreshadowing of the New Dispensation which our LORD came to set up. Doubtless the answer was, and was meant to be, of such a nature that its full import could not be understood and comprehended till after the work was done. For it had been vain to tell the Scribes and Pharisees that He came with power and authority to change ancient customs; to do away old forms and observances, and substitute new ones; to abolish the whole ceremonial of types, and bring into its place the things typified: for, though He wrought visible miracles in attestation of His authority, they were cunning to find out such ways of explaining His miracles as would excuse them from receiving His teachings. So that to them, possessed as they were with a spirit of contradiction to Him, no reasons could be given for His acts, but such as they could not fully understand.

Interpreting the illustration used on this occasion by the event, we may safely construe it as signifying, that the new wine of a larger and fuller dispensation could not be put into the old bottle of the Jewish economy, without endangering the loss of both. For there must needs be a certain proportion and correspondence between the outward form and the inward life. The organic structure must be suited to the vital principle which it embodies and enshrines. This rule holds good in civil matters: for, as the spirit of society changes, there must be a corresponding change in the social institutions; and to keep the latter fixed while the former is changing, is apt to draw on a civil explosion, as history has often shown. On the same principle, a new revelation required a new and fit embodiment; new doctrines must be clothed in appropriate ordinances; with the coming in of another Testament there must come in another Church. It should be observed that our LORD's doctrine was neither to be organized in the ancient forms, nor left unorganized and without form; but was to have a body suitable, fit, and correspondent,—one adapted to protect, preserve, and transmit the indwelling life. And it was for our LORD to provide fit vessels for the storing and preserving of His new and heavenly vintage: as He was Himself the life of the world, so it was for Him, either directly or through His Apostles, to prescribe and appoint the forms and ordinances whereby men should come into a living union with Him.

Such, then, or something such, appear to be the principles upon which the Christian Church was framed and built. We may not be able in all cases to perceive and appreciate the correspondencies between the spirit and the body of Christianity, but such correspondencies there are undoubtedly. For, as our LORD and His Apostles best understood the nature of the new life and doctrine, so they knew best the right methods and conditions of its propagation; by what forms and visible ordering to body it forth, how to organize and institute it, so as to meet the needs and capacities of men. We, not seeing the reason of what they did, may mistake our ignorance for insight; and think ourselves competent to reform and improve their work up to the spirit of our time; and so bring in our fond inventions, calling them new developments of the same old life and doctrine: and, when we perceive the life waning and waxing dim, and finally going out, being smothered by our kindlings and quenched by our help, we may assume our course to have been right, and set down the failure of our schemes as the failure of Christianity; preferring to believe any thing rather than our own folly, or theirs to whom we have committed ourselves:—all this, we say, men may do, for something very like it has been done; but in doing thus they will probably have some such end as commonly grows from beginnings that are at strife with the principles of nature and the methods of divine appointment. For, indeed, there is neither religion nor reason in such a course: it falls in with nothing but human pride; for which cause it naturally has all the powers of truth and Providence arrayed against it. On the other hand, if we begin with faith in the Church, as our LORD and His Apostles ordered and left it, and go on to act accordingly, perhaps we shall find, in process of time, that where we at first saw the least of reason in their work, there was really the most: for here, as elsewhere in religion, obedience is the way to knowledge; and to learn the wisdom of the Church's ordering, we must walk in the path of her laws.

The particular lesson, then, which we wish to gather from this subject is,—That the Apostolic Doctrine and the Apostolic Church are essentially suited and connatural each to the other; that the life and immortality brought to light in the Gospel is to be sought for in the selfsame form and organization where it was originally put; and that in forsaking either we are in the way of losing both. And as we may not presume to put asunder what GOD, in the time of the Apostles and by their ministry, joined together; so neither may we undertake to bring together what He hath thought fit to keep asunder. If we take upon us to decant and draw off the spirit of Christianity into a body of our own making, how much better soever we may think that body to be, we shall secretly contract a repugnance to the spirit itself; because in doing so we shall be indulging such a love of our own inventions as will grow upon us, till we come to be as impatient of the original spirit, as we were at first of the original body. And, on the other hand, if we undertake to bring a new spirit into the body, in order, as we may think, to awaken the latter into greater vigor and activity, first we know we shall have some feeling of unfitness and discrepancy; and, still preferring our working or choosings to what has been prescribed, we shall presently fall out with the body; we shall grow restless, captious, wrangling, and disputatious, and finally conclude to forsake or demolish the old body, and hunt up or get up such an one wherein the new spirit will be more at home. For even so do men, going about to reform a thing, often get bewitched and enamored of their schemes, and, forgetting that "to innovate is not to reform," conclude that the thing cannot be reformed but by destruction, and the putting of something of their own in its place.

It was upon some such principles as these, we apprehend, that the Reformers of our branch of the Holy Catholic Church proceeded in their great and glorious work. Presuming that things were rightly joined together at first, they did not undertake to originate and invent, but to recover and restore. To the original doctrines of Christianity, the faith once delivered to the saints, they had a pretty sure guide in the books of Holy Writ and the voice of Catholic interpretation. For the original order and organization wherein that faith was embodied, they had the Bible and the authentic though uninspired records of the primitive Church. It was to these sources that they professedly went. Whatsoever may be thought or alleged of them as Christians or as men, they were, at least some of them, men of unquestionable learning; and they were thought good enough to be promoted to the highest places in the Church by the powers that then were. We say they did not profess to go by any theory as to how the Church *ought* to be, which had been to make their own opinion the rule and measure of divine appointments: the question with them was one of fact, as to how the Church was, in the period of her greatest purity and vigor. Such, we say, was at least their profession. And even if they had been disposed to deviate from that profession, it was impracticable for them to do so: the dictates of prudence and self-interest, to which they could hardly have been insensible, must needs have been a pretty stringent check upon them here, since, working as they did for public ends, it was only by having, and by showing that they had, the authority of primitive antiquity, that they could hope for the acquiescence of the people in their work.

What the Reformers did was more than acquiesced in, it was approved; and approved on the same grounds and for the same reasons as it had been professedly done. It is not difficult to impugn their motives; it is easy to rail at their characters; but who, what, shall break down their work? It has now stood the wear and tear of three hundred years, still there are no symptoms of weakness or decay upon it; so far as can be perceived, it is stronger and healthier at this day than it has been at any former period. Ever since it was done, it has been subject to the most searching scrutiny of the most intelligent nation on the globe. The noblest and richest literature that the world has ever seen is all filled with its life and spirit. It has written itself indelibly into the history of our race. Its arms now encircle the earth; on its triumphs and glories the sun never sets. Its genius is interwoven with all the best achievements of modern civilization; order and virtue and prosperity have still sprung up in its footsteps; and in its passage it has everywhere built or is building itself into monuments as lasting as beauty and thought. The sanctity of its Bishops and Pastors, the learning of its Doctors, the piety of its children, have hardly been surpassed. All kinds of war have been made upon it from the first by all sorts of enemies, and it has always grown stronger by their attacks.

The Reformed Catholic Church, trusting in the solidity of her claims, has freely spread open the Bible to all her children, and not only allowed but exhorted them to "search the Scriptures," the whole Scriptures, and see whether she is right; and century after century has more and more approved, to the satisfaction of reason, her conformity to that infallible and unchangeable standard. Men, wishing to procure the adoption of their opinions, are wont to urge that "truth is mighty, and will prevail;" whereby they do not help us at all, it being just as hard to know what will prevail, as to know what is true: but of the Reformed Catholic Church we may say emphatically, it *has prevailed,*—prevailed over the most potent of all antagonists, Time! Where, where is the power that is going to crush it?

We suppose, of course, that these remarks will be so understood as not to conflict at all with the statement of Archdeacon WILBERFORCE,—a statement amply borne out by all our best authorities on the subject,—that "the professed purpose of the English divines was to reform an old Church, not to constitute a new one." The effects which we have in some sort ascribed to the Reformation, were doubtless more correctly set down to the pre-existing efficacy of that which was reformed. It is Christianity, as originally instituted, that has wrought all these things; and we would urge, with all possible emphasis, that the work of the Reformers, in all its parts and purposes, consisted in removing the clogs and corruptions which had been superinduced upon the original Institution. In every right view of the matter, the continuity of the Church was left untouched; only there was a clearing away of the supervening obstructions which had greatly thwarted and perverted its action. This clearing away of obstructions is the work of the Reformers which has stood, and stands.

BISHOP HENRY U. ONDERDONK.—Elsewhere in our paper of this week will be found the first part of a pamphlet, which came to us a few days ago, entitled "The Case of the Right Rev. HENRY U. ONDERDONK, D.D., stated and considered with reference to his continued suspension: By a member of the Church." The rest of the pamphlet will be forthcoming in regular instalments, till the whole shall have appeared in our columns. We would gladly have condensed and shortened the thing, if we had been able to do so without any sacrifice of important matter; but we could not find in it a word too much,—not a word but what is necessary to the thought, nor a thought but what is necessary to a full presentation of the case.

Our readers may remember that several weeks ago we announced, that, a partial and onesided statement of the case having most unwarrantably got forth to the public, a full and fair statement of it might be expected. The pamphlet in hand seems to have been written in pursuance of that announcement. We were therefore in expectation of something, but we had no conception with what power it was to come. The pamphlet is most decidedly a great piece of writing. Besides the other reasons why it should be largely circulated, it is abundantly worthy of being read and studied by all who can take it in, merely as a master-piece of logical and intellectual workmanship. We do not speak unadvisedly when we affirm, as we do deliberately affirm, that to have produced it would have added to the fame of DANIEL WEBSTER, if not even to a greater fame than his. It is evidently the work of a layman; we have no means of knowing, nor any right to know, whose work it is: but we can think of but one layman in the American Church by whom it could have been written. And yet the thing is so solid in matter, and so severe in style, and moves forward with such a stern calmness, as to

be little adapted to kindle enthusiasm of any sort; while at the same time the arrangement is so masterly and the statement so clear as to bring out and evolve the conclusion with almost the strength and beauty of an Euclidian demonstration. We hope most sincerely that our readers will not leave it, till they shall have made its argument and spirit thoroughly their own.

The portion which we give this week is specially remarkable for the strong statement it makes of reasons against that unaccountable secrecy and darkness which has been made to envelope the proceedings of our Bishops when acting together in their legislative and judicial capacity. With those reasons we do most fully concur, and have long done so. And there are other reasons of the like drift, hardly less forcible, which we could state, though of course we could not begin to state them so forcibly. We are glad indeed that the question has been opened, and that, too, by such a hand and in such a way as to give good hope that it will not be again shut, till the practice shall have been changed. This closeness and privacy of action in legislative and judicial proceedings is the one ugly feature in our American Episcopate; and this seems all the more ugly, forasmuch as it stands nearly or quite alone in its ugliness, there being nothing else of the sort to keep it in countenance. How such a custom, so out of place, so at war with the spirit and working of the Church in all other particulars, should have crept in, is more than we can well conceive. That it was originally intended and started for good ends, we have not the slightest doubt; but surely it is of all things the most liable to be abused, and at the same time the most liable to be suspected of abuse, even if well-used: indeed there is in it so much that directly tempts and invites to abuse, that it can scarce fail to operate as a most mischievous snare to the Bishops themselves. It seems to us impossible that our Bishops should much longer persist in this practice without losing the confidence of the people. We believe they have already, by reason of this, lost it in a greater measure than themselves are aware of. So long as their doings are kept dark, even if they do right, and nothing but what is right in itself, still the temper and habits of our people are such that they can hardly, in the long run, be made to believe it. The end and motive of the thing, if ever so honest and good, will still be distrusted; for the most natural effect of secresy and closeness in such things is to generate distrust: we are apt to believe, we can hardly choose but believe, that men would not wish to wrap their deeds in such darkness, if they thought these might be known with safety to themselves. Openness and publicity of action is in such cases a most wholesome restraint on the best of men. Better by far, for preserving the proper respect and reverence of our Episcopate, that the worst of their proceedings should be known far and near, that their most delicate questions should be open as day, than to give any matter or scope for such misgivings and suspicions and imaginations as must naturally arise from having the opportunities of knowledge thus foreclosed.

We have been requested to call attention to the advertisement on the 4th page of this paper, of the *South Brooklyn Episcopal Institute*, Mrs. M. A. Pattison, Principal, and to correct an erroneous impression somehow abroad that the School in question is Roman Catholic. This we do most cheerfully, as an act of justice to Mrs. Pattison, who we feel convinced is a lady every way worthy of being entrusted by Episcopalian parents with the care of their children.

In consequence of the above wrong report, the original title of *St. Mary's Hall*, will in the present issue be found prefixed with the words, *South Brooklyn Episcopal Institute*, &c., explanatory of its principles, and to prevent the recurrence of an error likely to prove prejudicial to the Institution.

THE CHURCH AT HOME.

Connecticut.—The Standing Committee of this Diocese, at a meeting held on the 15th inst., made the following recommendations: John Brainard, B. A., Trinity College, was recommended to the Bishop to be ordained a Deacon: Alfred Lee Brewer, B. A., Trinity College, Thomas F. Davis, B. A., Yale College, and John Townsend, Jr., B. A., Union College, to be received as Candidates for Orders; and Charles H. Peck and Seth Lyman Chase, as Candidates for the Order of Deacons.

Bishop Brownell held an ordination on the 4th Sunday in Advent, 18th inst., in Christ church, Hartford, when Mr. John Brainard, B.A., Trinity College, was admitted to the Holy Order of Deacons. The sermon on the occasion was preached by Bishop Williams.

New Jersey.—On Wednesday evening (St. Thomas' Day), December 21, in St. Paul's church, Rahway, the rector, the Rev. Mr. Peet, read evening prayers, and catechized the children, and the Bishop examined them, preached, and confirmed seventeen persons. The Rev. Mr. Moore was present.

On Thursday evening, 22d, in Christ church, Newark, the Rev. Messrs. Clarkson and Webbe (of the Diocese of New York) read prayers, the rector, the Rev. Mr. Lowell, administered adult baptism, and catechized the children, and the Bishop examined them, preached, and confirmed nineteen persons.

Michigan.—The Bishop of the Diocese held divine service on the 12th inst. in St. Thomas' church, Battle Creek, Cal. co., preached and confirmed five persons.

December 13th, A. M., the Bishop held divine service, preached, and admitted Mr. Charles E. Beardsley to the office of Deacon, and ordained the Rev. Daniel B. Lyon, rector-elect of St. Thomas' church, and the Rev. Caleb A. Bruce, missionary at Dexter and Hamburgh, to the Order of Priesthood.

Indiana.—Bishop Upfold has recently visited several parishes in his Diocese, and besides other ministrations, confirmed one person. On the 3d Sunday in Advent he admitted Mr. John Bell Wakefield to the Holy Order of Deacons, in St. Paul's church, Richmond; on which occasion he also preached and confirmed eight persons, one of them in private.

South Carolina.—Bishop Davis commenced his first visitation on the 13th of November at Edgefield, when he confirmed three persons, and on the following day ordained to the Priesthood the Rev. E. E. Bellinger, the minister of the parish. He subsequently laid the corner-stone of a new church in Connonsboro, and delivered an address; since which he has in three other parishes confirmed 186 persons, most of whom were slaves.

Mississippi.—Bishop Green has issued a Pastoral Letter to the Clergy and Laity of his Diocese, a large portion of which he devotes to a review of the late General Convention. It also refers to the ravages of the recent pestilence in the diocese, and to the brethren who were stricken down at their posts, and recommends the observance of the late Ember days by thanksgiving for the withdrawal of the scourge, and humiliation for the sin that had drawn it upon them.

The Rev. J. H. Ingraham, who so narrowly escaped death from the pestilence, has accepted a call to St. John's church, Mobile, and left the Diocese of Mississippi.

The Treasurer of the College of St. Andrew acknowledges the receipt of $1000, presented to the Trustees by "A member of Christ's holy Church."

Georgia.—The *Savannah Republican* of the 19th inst. says,

Notice was given yesterday at Christ's church by the Rt. Rev. Bishop Elliot, that the Rev. Thomas F. Scott, of Columbus, in this state, would on the 8th of January be consecrated Bishop of the Episcopal Church for Oregon. The Rt. Rev. Bishop Wainwright and the Rev. Dr. Hawks, of New York, will be present on the occasion and assist in the ceremony.

THE CHURCH ABROAD.

England.—A correspondent of the *John Bull*, who signs himself *Anti-tractarian*, says that the *Record* is now usually called *Re-tractarian*, because it never publishes a number without withdrawing some erroneous charge; while by others it is called *De-tractvrian*, because of its fondness for making groundless attacks. It is a good comment on the most recent of the impudent and outrageous assaults of that billious sheet. It will not venture again, one would think, to measure its puny strength with such as the Bishop of Natal.

There is in store for the Bishop of New Zealand, on his expected arrival in England, a mark of the Church's estimation of his great worth and abilities. It has been determined to offer him the Metropolitan See of Sydney. The Ven. O. Hatfield, Archdeacon of Waimate, is spoken of as the probable successor of Bishop Selwyn in the See of New Zealand.

As a memorial to the late Bishop Broughton, a Clergy, Widows' and Orphan's fund is to be opened, under the name of "The Broughton Memorial Fund." The interest of the fund is to be dispensed for the maintenance of destitute widows and orphans of clergymen of the Diocese of Sydney.

The following table, exhibiting the rapid increase of the Colonial Episcopate, we find in the *Guardian*. Our readers will remember that the number of home and colonial Bishops is now exactly equally. Twenty Bishops for the service of the Church abroad have been consecrated within the last fourteen years:

Diocese.	Founded.	Diocese.	Founded.
Nova Scotia	1787	Gibraltar	1842
Quebec	1793	Tasmania	1842
Cacutta	1814	Fredericton	1845
Jamaica	1824	Colombo	1845
Barbadoes	1824	Capetown	1847
Madras	1835	Newcastle	1847
Sydney	1836	Melbourne	1847
Bombay	1837	Adelaide	1847
Newfoundland	1839	Rupert's Land	1849
Toronto	1839	Victoria	1849
New Zealand	1841	Montreal	1850
Jerusalem	1841	Sierra Leone	1852
Antigua	1842	Graham's-town	1853
Guiana	1842	Natal	1853

We are glad to find the following contradiction of a report that has been well ventilated:

"We have the best authority for correcting a mis-statement to the effect that the Queen's Letter has been withheld in favor of the collections annually made in churches for the funds of the National Society and the Society for the Propagation of the Gospel in Foreign Parts. There is no foundation for the mis-statement, and the collections will be made this year in the usual way, in the churches, upon the Letter, formally and officially addressed to the Archbishop of Canterbury, the Primate of all England.—*Observer*.

The Archbishop of York has consecrated a new church at Flaxton with a churchyard attached to it.

The first stone of a new church (St. Andrew's,) at Watford, has been laid by Lord Robert Grosvenor.

The Bishop of Salisbury has re-opened Amesbury church, Wilts, which has been extensively altered and improved. The Bishop of London has issued an earnest pastoral letter to his clergy, urging the claims of the additional Curates Society.

The Bishop of St. Asaph, has departed somewhat from the *animus* of the present day, and in a spirit of primitive Episcopacy, issued a pastoral letter to his Diocese on the duty of family prayer. It is in the form of an epistle to Archdeacon Clough, and the tone is most paternal and affectionate. Such acts cause the people to feel that Bishops are placed over them, and not far off, and above them.

Ireland.—St. Paul's, a new and beautiful church, has been consecrated at Castlewellan, by the Bishop of Down and Conner and Dromore. It has been built at the sole cost of the Earl of Annesly, who has also given the ground, and has endowed it with £100 per annum for the support of a minister.

Strong expressions of surprise and dissatisfaction continue to be used in reference to the strange proceeding of the Archbishop of Dublin in withdrawing the license of the Rev. Mr. Armstrong, curate of St. Stephen's. It is regarded as a remarkable stretch of Episcopal authority; and, considering the nature of the question involved in the Gobat controversy—the principles of Episcopal jurisdiction—Dr. Whateley is the last, from whom such interference would have been expected.

Gibraltar.—Dr. Alder, formerly Secretary to the Wesleyan Missionary Society, and one of the leading Ministers of that body, was admitted to Holy Orders by the Bishop of Gibraltar on Sunday, Nov. 20, in the cathedral of that city. The Bishop preached on the occasion to a large mixed congregation of Churchmen and Dissenters, and the sermon, which was adapted to the circumstances of the case, was well received. His Lordship's discourse was marked by a kind and friendly tone towards the Wesleyans, and by expressions of regret that they should remain separate from the Church, with hopes that some measures might be devised for bringing them within its pale.

FOREIGN.

England.—Advices to the 14th inst. have brought nothing of moment touching European affairs. The public prints are filled with speculation and rumors that "want confirmation," in reference to affairs in the East. The effect of the news of the severe blow suffered by Turkey in the loss of a large portion of its fleet, remains to be seen. It had not become apparent when the steamer left. Of home news there is nothing worth recording. The Cabinet are busy preparing measures of reform to be brought forward on the opening of Parliament. The Royal household still remains shut up at Osborne House, with the Duke and Duchess of Brabant for their guests. There appears to be a determination, on the part of King Leopold, to keep his family represented at the English Court while there remains any prospect of a visit from the Emperor of France. This is both apparent and displeasing to the Emperor, who has signified as much to the Belgian King.

It is asserted that one of the objects of Dr. Wiseman's present visit to Rome, is to induce the Papal Court to receive an English Ambassador. A correspondent from Rome is the authority for this statement, which, if true, discloses either unparalleled impudence in Dr. Wiseman, or a most servile and alarming disposition in the British Ministers, by whose secret instructions he has acted, if not upon his own presumption.

Mrs. Opie, the well-known authoress, is dead.

The following is a list of Popish Bishops within the British dominions:—England, 16; Ireland, 30; Scotland, 4; Mediterranean, 4; India, &c., 14; Africa, 3; Oceanica, 9; total, 80.

As a specimen of the impudence of Popery in England, and its utter contempt of law and decency, we give the following inscription of a document recently issued by one of the Pope's sham bishops:

"Richard, by the Grace of God, and the favor of the Apostolic See, Bishop of Nottingham—To our Dearly Beloved Children in Christ, the Faithful of the Diocese of Nottingham." The document goes on to say: "During the course of last year, the First Synod of the Province of Westminster was held at St. Mary's College, Oscott. The Acts and Decrees of that Synod, having received the approbation of the Holy See, are now printed, and it is our duty to promulgate them in our diocese."

France.—The chief event of the week in Paris has been the inauguration of Ney's statue. It was characterized in Marshal St. Arnaud's speech as "a great national reparation." The statue is of bronze, on a pedestal of white marble. The Archbishop of Paris made a brief address at the ceremony.

Italy.—Dr. Wiseman has been giving to the Romans the benefit of his views as to the English Church.

"In a sermon preached at the church of St. Andrea dei Frati, he congratulated the Roman Catholics on the schisms among the various Dissenting bodies in England, and especially on the difference of opinion in the Church of England on the subject of baptismal regeneration, which he considered betokened the speedy dissolution of that establishment, adding, that more converts had been made to the Roman Catholic Church in England during the last 10 years than in 300 previously."

The recent religious difficulties in Tuscany have inspired the Government with an angry disposition towards the English. The release of Miss Cunningham was accompanied by an intimation that the laws of Tuscany will in future be strictly enforced against British subjects:

"The President of the Cabinet takes this opportunity of expressing his disapprobation of the conduct of the English residents in Tuscany. He trusts that what has happened will be a lesson to them; on the other hand, the Government is determined to execute the laws with the greatest rigor with respect to the English, and particularly those laws which relate to religion."

Turkey.—From the East we have news that is likely to have a most important effect upon European politics, and precipitate the action of the Mediating Powers. On the 30th Nov., the Russian Admiral, with six—some say twenty-four—sail, appeared off the roads of Sinope, and attacked the Turkish force he found there. After an engagement of one hour's length, he had destroyed seven Turkish frigates, two corvettes, one steamer, and three transports. An immense number of lives were lost, and Osman Pacha, the Turkish Admiral, was taken prisoner. Only one of the Turkish vessels escaped. On the other hand, the Russians suffered enough to make their victory a dear purchase. Hand in hand with this news, come peace projects, which are restlessly agitated but ever come to nought. The crisis seems now at hand, and a general war is likely to flame out.

NEW PUBLICATIONS.

An Explanation of the Rubrics. By the Rt. Rev. Bp. Mant. Edited, with Notes and Additions, by the Rev. W. D. Wilson, D.D. Stanford & Swords; 12mo.

This is a new edition of the Horæ Liturgicæ, a very excellent work, which has before this received the approbation of good Churchmen. We can only commend it anew as safe and judicious, if not entirely convincing.

The History, Object, and Proper Observance of the Holy Season of Lent. By the Rt. Rev. Bp. Kip. Stanford & Swords.

This is the *sixth* edition of the time-honored "Lenten Fast," by the Bishop of California. Its merits as a practical and instructive treatise on an important doctrine of holy Scripture and the Church, are undoubted. The publishers have got it up in excellent style.

Minnesota and its Resources. By J. Wesley Bond. N. Y., Redfield; 12mo.

This is an enthusiastic account of a region of our country hardly known or understood at all by us on the Atlantic coast. Mr. Bond writes with an evident love of his subject, and his volume abounds in interest and solid information. It is just the sort of book calculated to give one an idea of what may be termed the *near future* of our great west, and lead those who think of emigrating to select some portion of Minnesota, whose natural capabilities are unsurpassed. The "Camp Fire Sketches," which are appended, give life and zest to the whole work, which, without pretending to be able to judge very accurately, we doubt not quite reliable and trustworthy.

The Primitive Doctrine of Election. By George Stanley Faber, B.D. New York, Stanford & Swords. 1852. 12mo.

This is a volume for theologians, for students, and all such as are willing to grapple with hard subjects. No one who knows Mr. Faber will doubt that he is very acute in reasoning, and that on topics like the present he may be *studied* to advantage. In saying this, we do not forget that somebody not long since did Mr. F. a *dis*service by sending abroad some old sermons on Regeneration. The reader or student need not mind that, however; the present volume is well worthy his careful attention.

The Ecclesiastical History of Eusebius. Translated from the Greek. N. Y., Stanford & Swords; 8vo.

Dr. Cruse's translation of Eusebius has been before the Church long enough to be thoroughly approved; and not only students and clergymen, but also well-instructed laymen, will be glad to consult the earliest historian of the Church in the garb of the vernacular. The present stereotype edition is excellently gotten up, and the addition respecting the Council of Nice adds materially to its value.

Peruvian Antiqities. By Rivers and Von Tschudi. Translated from the Spanish by the Rev. Dr. Hawks.

A work of very considerable interest and not less value to the student of archæology and ethnology. The learned translator, it is understood, is engaged upon a work on the Antiquities of America in general: the present volume touches but a portion of the subject, and in part has furnished Prescott with material. Dr. H. esteems it of value enough to appear entire in an English dress. So far as we can judge, it is well worth examination. The illustrations are a feature of no little value to the volume.

How to Behave: Pleasure and Profit: Book of Songs for Children (Illustrated): &c. N. Y. 1853.

Messrs. Evans & Brittan deserve great credit for their enterprise and excellent taste in getting up a choice collection of Juveniles this season. We have given the titles of three of them above; there are some eight or ten more announced. "*How to Behave*" is a capital, common-sense book; and it will do all sorts of people, big and little, good to read it. It touches the very point. "*Pleasure and Profit,*" by the same author (a sister of Cousin Alice), is equally excellent, and illustrates very happily the Lord's Prayer. The publishers invite attention also to a superior supply of English Juveniles, elegantly illustrated.

Scotia's Bards. 8vo., pp. 558. Robert Carter & Brothers.

Here collected into a single volume we have the gems of Scottish poetry. It is not a little remarkable that while we have had in almost every imaginable form the poetry of other lands; while we have found many to wander for us through other garden-haunts of the lyric god and distil from their exotics ambrosial mixtures; Scotland, the land of Burns and of minstrelsy, whose romantic and heroic story—whose wild and magnificent scenery has fed the poet's soul with the highest and purest inspiration, has hitherto kept her sweet singers as much aloof from each other as though their strains would not mingle in harmony. But at last we have them in close fellowship, each discoursing his sweetest measures. In this goodly company there are more than forty, and of above thirty we have brief sketches biographically prefixed to their poems. The volume is profusely illustrated, beautifully printed, and bound in several different styles. It is perhaps the most prominent and presentable of the new books issued for holiday purposes this season.

Anson D. F. Randolph, 683 Broadway, has published "Songs in the Night, or Hymns for the Sick and Suffering," by the Rev. A. C. Thompson; a volume of choice and well-selected hymns, particularly adapted to the use of such as those to whom it is specially dedicated. In addition to this, the same house publishes "Flower of the Family," a beautiful story for the young, and "Little Susy's six Birthdays," by the same author.

The latter is a most excellent gift-book to a little child.

Legends of Brittany, an English version of Souvestre's "Foyer Breton." Translated by a lady from the German of Heinrich Bode. 1 vol., 12mo. Crosby, Nichols & Co.

These "legends" are well-known in Europe, and by many prized as being Fairy Tales of a high order. We do not like to differ from the opinion of European *savans*, and we only advise the careful parent to hint at the interpretation of these supernatural stories, which really abound in lessons of morality told in a very charming manner.

Incomprehensibility of God.—One proof of the divine origin of the Sacred Writings consist in their practical knowledge of the finiteness of the human mind. They do not, for instance, attempt to explain the nature of the Deity; of which, beyond the announcement that He resembles nothing cognizable by the sense or intellect, as now constituted, we are as profoundly ignorant as the heathen world was before the introduction of Christianity. At the same time, this single fact, of the incomprehensibility of God, and its corollary that nothing comprehensible by man can be like God, much less God Himself, is the sublimest revelation we are capable of receiving, and, in its mere negation, condemns and renders irrational and impious every system of idolatry. Philosophy speaks thus: "We will tell you *what* God is; we will explain and define to your mind the nature and attributes of the Infinite." Christianity speaks thus: "For you to understand the nature of the Eternal and the Infinite is, from your own nature, an impossibility; as this knowledge is impossible so it is unnecessary; it is the knowledge of His will, not of His nature, of His pleasure with regard to yourself, not of His existence in Himself, that is essential to your life and happiness." Of this knowledge you are capable; Christianity is the revelation of this knowledge—of the *will* of God—with reference to man; without this philosophy is "foolishness, and all education a delusion, for they leave the vital question of your position and duties with regard to the most awful of beings untouched, if not darkened, or perhaps fatally misrepresented. Leave, therefore, the inquiry into the mode of the existence of the Almighty to those misguided and presumptuous inquirers, that unite a deplorable ignorance of their own nature with the wildest speculations on a subject which no being inferior to God Himself can penetrate or comprehend. But as nothing is less mysterious than His will; in proportion as He Himself retires from unhallowed and profitless investigations, His Incarnate Word comes forth and expresses His mind to those that are wise "according to what the Son has declared of Him." The knowledge of this declaration is religion; the practice of religion is righteousness. No philosophy or secular education can be a substitute for this union of a mind enlightened by religion, with a life devoted to goodness. Consider, therefore, whether Christianity is not equally merciful in preventing you from misdirecting your mental energies, as in concentrating them where their exercises, in unison with the best feelings of the heart, perpetually elevates yourself, perpetually blesses others. Consider which is the real philosophy, that which forgets the soul to "rush where angels fear to tread," or that which by obedience to the divine will prepares the soul to be hereafter "a partaker in the divine nature." The mere contrast between these two ends is sufficient to decide "which system is the beginning of wisdom."—Morgan.

Old Age.—We must of necessity become better or worse as we advance in years. Unless we endeavor to spiritualize ourselves, and supplicate in this endeavor for that Grace which is never withheld when it is sincerely and earnestly sought, age bodilizes us more and more, and the older we grow the more we are embruted and debased: so manifestly is the awful text verified which warns us that "unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him." In some the soul seems gradually to be absorbed and extinguished in its crust of clay; in others as if it purified and sublimed the vehicle to which it was united. Nothing, therefore, is more beautiful than a wise and religious old age; nothing so pitiable as the latter stages of mortal existence—when the World and the Flesh, and that false philosophy which is of the Devil, have secured the victory for the Grave!

"He that hath led a holy life," says one of our old Bishops, "is like a man which hath traveled over a beautiful valley, and being on the top of a hill, turneth about with delight, to take a view of it again." The retrospect is delightful, and perhaps it is even more grateful if his journey has been by a rough and difficult way. But, whatever may have been his fortune on the road, the Pilgrim who has reached the Delectable Mountains looks back with thankfulness and forward with delight.

And wherefore is it not always thus? Wherefore, but because, as Wordsworth has said,

"The World is too much with us, late and soon,
Getting and spending, we lay waste our powers."

—Southey.

Principles of Christian Union.—One faith is another principle of union. It is no easy matter, as is well known, to bring a large body of people to think precisely alike on all the various topics which come before them. The Church is an extensive society. And it is the condition of all association that some liberty must be restricted in order to secure the remainder, and to obtain other advantages of union. Men in society are put under a certain degree of restriction in order to preserve their freedom in matters that come within that restriction. This is the true notion of social liberty. The highest degree of civil liberty is attained and secured only by preserving the proper balance between restriction on the one hand and freedom on the other. The Church has ever recognized this principle, as well in matters of faith as of practice. There are certain truths which are essential, being the very instruments in the hands of the Spirit of practical salvation. The essential truth, which he that believeth may be saved, *the faith*, so called, is one; and herein there must be union in the Church, otherwise her foundations are subverted. In the essentials of faith there must be agreement. But by the good Providence of God these essentials are very few, plain and distinct. They are comprised in that primitive, and by the Church universally received formula, the Apostles' Creed. This is the faith into which her members are baptized, that to which they as christians are pledged when they are initiated into her pale. Herein her faith is and ever has been one and the same.

You will observe that these distinctive, and saving, and consequently essential articles of the christian faith, are expressed in terms of extensive comprehension. In drawing the line of restriction the Church has made the circle so large as to comprehend the greatest freedom of opinion compatible with union in the essentials of the faith. By adopting the happy medium she secures union on the one hand and freedom on the other. The enlarging of the platform of faith can be done only by throwing out essential doctrine and marring the system of divine truth. By increasing the articles required restriction is increased, the platform is narrowed, liberty is infringed, schism is provoked, and the oneness of the faith violated. That the Church in her ancient Creeds has taken the true medium of restriction, whereby she hath kept the faith, and of freedom of opinion whereby she hath kept the unity of spirit in the bond of peace, has been tested by her long experience in the use of one and the same Creed from the Apostolic to the present age.

And observe the perfectly practical method whereby she holds and inculcates this unity of faith. She introduces her Creeds into her Liturgy, so that on every occasion of public worship her members,—men, women and children,—are called upon audibly to repeat and openly profess belief in the several articles of the christian faith. Thus these great truths, the very implements of the soul's salvation, are kept constantly before the mind. Then these same truths are so incorporated throughout her services, are made the very framework of prayer, are interwoven with all our wants, as argument and encouragement with God, as impulse and direction to the affections, so interwoven are they with the warmest devotions of the heart, quickening the energy of supplication, and inspiring the confidence of filial trust, that they obtain lodgment in the best feelings of the soul, they become inscribed on the enduring tablet of the heart, with the cumulative authority of successful experiment. Thus the oneness in matters of faith is not a mere head work only, our devotions are so imbued with them, that we pray them into our very heart.—Dr. Edson's *Sermon*.

Italian Industry.—In handiness and management, in labor-saving contrivances, in the adaptation of means to ends, in economy of time and labor, these people are lamentably, ludicrously deficient. The philosopher who defined man to be a tool-making animal did not make his observations upon the Alban or Sabine hills. Every implement and instrument which comes to help the hand of man is of the rudest and most primitive kind. Their ploughs and carts would be taken by a Yankee farmer to be the fossil remains of an antediluvian age. It is the same with domestic furniture and household utensils. Each generation receives what is handed down from its predecessor, and in its turn transmits it to its successor, without question and without improvement. No man ever thinks of contriving a labor-saving expedient, or of opening a short cut to any desired object. Flax is spun upon the primitive distaff, and woven by a clumsy hand-loom, very much as in the days of the chaste Lucretia; and water is toilsomely brought home from the spring, in copper vessels upon the heads of women. Graceful as is the appearance of these moving caryatides, and suggestive as the sight is of classical and oriental associations, one would gladly forego it, if these poor women could be relieved by the aid of a pump or a leaden pipe. The habit of laying aside a portion of their earnings as a provision against a rainy day, is not common among these careless people; and where there are no savings banks, there is little inducement to a peasant, who is not so fortunate as to own a piece of land, to take the trouble, and run the risk of investing his small savings. They are fond of dressing gaily, and their holiday costume, which, however, lasts a lifetime or even longer, is often quite expensive, and adorned with ornaments of gold and silver, of homely workmanship, but always of the finest quality. —*Hillard's Six Months in Italy*.

Short Sight.—Those who are engaged in occupations which require the long-continued employment of the eyes on minute objects are more apt to become near-sighted than those who are not thus employed. Mr. Lawrence attended a book sale, and found that out of twenty-three persons who were present, twelve of the number wore glasses. Like several other affections of the eye, myopia is sometimes hereditary, the children of short-sighted parents being more apt than others to be affected with the disease. All minute occupations, such as sewing, long-continued reading, drawing, &c., should be abandoned; the head should be kept erect; the coverings of the neck should be loose, and straining of every kind should be avoided, to prevent increase of congestion. Mild, unirritating diet, pure air, active exercise and the practice of looking at distant objects in the open country, will be very beneficial. The far-discerning eye of the Indian is well known; and it is asserted that near-sightedness does not exist among the Arabs or Tartars, who are used to roam about, and to look at distant objects. The power, also, which sailors possess of seeing at a great distance, is only acquired by practice. An experienced "look-out-man" can very soon descry the character and nation of a distant sail, which, to any ordinary observer, might seem but a mere speck on the ocean. Some of the exercises of a soldier increase the power of recognizing distant objects. "It was not unusual," says *Reveille Parise*, "to observe that among the troops the sight of many near-sighted conscripts was restored." In the case of a boy born without arms, who possessed the power of writing, &c., with his toes, the power of distinct vision was so much lengthened that the boy could not see at the usual focal distance as well as at his feet. By the early application of concave glasses, the crystalline is kept in a wrong position, and the efforts of nature to overcome the defect are prevented. Give a person with excellent sight a glass slightly concave, and he will at first see less distinctly than with the naked eye. He will, however, soon become so accustomed to its use, that it will not incommode, but even become indispensable to him. Gradually increase the concavity, and you shall see that the organ will change in a similar manner, so that an individual with good sight will, at the end of a few years, become affected with myopia, and will ultimately require glasses of the shortest focus.—*Medical Times*.

Music and Literature.—Alfieri, the Italian poet, before he wrote, often prepared his mind by listening to music. "Almost all my tragedies," he says, "were sketched in my mind either in the act of hearing music, or a few weeks after," a circumstance which has been recorded of many others. Lord Bacon often had music played in the room adjoining his study. Milton listened to his organ for his solemn inspiration, and music was ever necessary to Warburton. The symphonies which awoke in the poet sublime emotions, might have prepared the inventive mind of the great critic for the vision of his theoretical mysteries. A celebrated French preacher, Bourdaloue, or Massillon, was once found playing on a violin to screw his mind up to the pitch preparatory to his sermon, which, within a short interval, he was to preach before the court. Curran's favorite method of meditation was with a violin in his hand; for hours together he would forget himself, running voluntaries over the strings, while his imagination, revelling in its tones, was opening all its faculties for the coming emergency at the bar. To these might be added a very long list of names of men of letters and men of science; besides numerous theologians, who in hours of relaxation from severer studies, beguiled time, and braced their minds for further exertion by the practice or audition of the witching voice of music.

Names of the Months.—They are derived from certain objects of worship, as Sunday from the sun; Monday from the moon; Tusico, the same with the Roman Mars, gave name to Tuesday: Wednesday from Woden, their god of battle; Thursday from Furanes, the same with tne Danish Thor, the god of winds and weather; Friday from Friga, otherwise called Venus, who was sometimes worshipped as the goddess of peace and plenty; Saturday from Seator, the god of freedom, or from the planet Saturn.

The Romans named nearly all the months from some of their divinities or emperors, viz.: January from Janus, who was represented with two faces, one looked towards the new year, the other towards the old; February named by Romulus from Eebrua, the mother of Mars; March from Mars, the god of war; April from Aperio, a Latin word, signifying to open the year or blossom; May from Maia, the mother of Mercury; June from Juno, the wife of Jupiter; July was named by Mark Anthony, in honor of Julius Cæsar, a celebrated Roman; August from Augustus Cæsar, a Roman emperor; September from Septem, the seventh month of the Roman year; October from Octo, the eighth month; November from Novem, the ninth month; December from Decem, the tenth month of the Roman year.

The Romans commenced their year in March, and consequently December would be the tenth month; but we commence the year in January, and then December will be the twelfth, or last month in the year. September, October, and November, instead of being the seventh, eighth, and ninth months, will become the ninth, tenth, and eleventh.

Noah's Ark.—It is worthy of notice that the largest ocean steamships now plying on the Atlantic, bear precisely the same proportions in length, breadth, and depth, as is recorded to have existed in Noah's Ark. The dimensions of the Atlantic steamers are, length 322 feet, breadth of beam 50 feet, depth 25½ feet. The dimensions of the Ark were, length 300 cubits, breadth 50 cubits, depth 30 cubits. It will be seen, therefore, that the Ark was nearly twice the size, in length and breadth, of these vessels, the cubit being 22 inches. Both had upper, lower, and middle stories. After all the equipments of forty-two centuries, which have elapsed since the Deluge, the ship-builders have to return to the model afforded by Noah's Ark.

The Life of Poetry.—Poetry, in so far as it is *true*, will find an echo in the hearts of others, and despite metrical inequalities and mechanical imperfections, will live; but, however beautiful the imagery may be, or harmonious the verse, if it is merely the *reflection* of feeling, and not feeling itself, it will never rest in the mind, or awaken our interest: we feel the necessity of a personal reality behind the verse, and then the words rush with powerful sympathy to our minds, in all our seasons of sorrow or rejoicing—if it fail to do this, it ceases to be poetry.—Miss Debenham.

The "Mud Lumps" of the Mississippi.—The New Orleans *Picayune* contains an interesting account of the formation of what are termed "mud lumps," in the delta of the Mississippi river. At frequent intervals, small islands, composed of clay and alluvium, make their appearance above water on either side of the channel, jetting forth mud and water from an orifice in the centre, like a small mud volcano. This action sometimes continues until an island is formed, rising twelve or fifteen feet above the level of the water. These "volcanoes" never occur in the channel, excepting when a ship grounds on the bar, and then, to the great disgust and perplexity of the pilots, an island often appears suddenly under her lee. Many theories have been suggested for the explanation of these phenomena. Professor Lyell suggested a subterranean connection with the springs of more northern latitudes. Mr. Sidel thought it might be caused by the evolution of gases, formed by the decomposition of vegetable matter, buried under the alluvial deposits of the river; and the pilots of the Balize have ascribed them, half seriously, to magic or witchcraft. During the examination of the bar by the Board of Engineers, preliminary to the recent evacuation of the channel, it was found to consist of alternate layers of mud, clay, and sand. It rises like a gentle hill, from the bottom of the river, presenting an inclined plane both to the current of the river inside, and to the waters of the Gulf beyond. Major Beauregard, of the United States Corps of Engineers, after a consideration of these facts, came to the conclusion that many fissures must exist in the clay strata, which form, as it were, regular tubes extending through the bar. The force of the current at the inner end of one of these tubes would fill the interior with the floating mud lying at the bottom of the river; and this mud would be driven through the tube, and made to issue at the outer extremity with force enough, and in sufficient quantity, to form an island round the orifice, varying in height according to the force or pressure of the current, or the height of the water in the river over that of the Gulf. If the outlet of this tube occurred in the channel, the rapid flow of the current would carry off the mud which passed from it, unless it might be in the still water under the lee of a ship aground.

Dress in Europe.—The costume of Europe never suggests the idea of leisure or repose. It seems contrived on purpose to allow persons who are in a hurry to bustle about in a crowd without inconvenience. A party of bearded ane turbaned Turks, smoking in a coffee-house, in perfect silence, is a sight which impresses a European with an uneasy sense of inferiority. In battles, says an old proverb, the eye is first overcome. So it is in all things. We are ever the dupes of sight. Such majestic persons, it seems to us, if they would condescend to speak at all, must utter sayings as wise and as rich as the proverbs of Solomon; though in point of fact, there is probably more brain under the straw hat of a Yankee peddler, than under three average turbans.—*Hillard's Italy*.

NOTICES.

The Rev. Samuel Seabury, D.D., rector of the church of the Annunciation will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, Jan. 1st, at 7¼ o'clock.

Sunday evening collections are devoted to the fund for erecting a Free church edifice.

Churchman's Monthly Magazine.

Owing to the fire which destroyed the Printing establishment of Messrs. Pudney & Russell, the JANUARY number of this Magazine will be delayed for a few days. The January number will contain a beautiful engraving of BISHOP SEABURY, together with a sketch of his life. There will also be 64 pages of highly interesting matter, mostly *original*, and intended for family reading.

Persons wishing to subscribe will please send in their names forthwith. See advertisement on the 4th page of this paper.

The Brotherhood of the Protestant Episcopal Church of Brooklyn.—A stated meeting of the above Society will be held in the Marble Buildings, corner of Court and Joralemon streets (entrance in Joralemon street), on Tuesday evening next, Jan. 3, at 8 o'clock.

Samuel B. Caswell, Recording Secretary.

Church of the Holy Innocents, Broadway, between 35th and 36th streets.—The Provisional Bishop of New York will visit this parish on Sunday evening, Jan. 1, 1854. The offerings of the congregation will be appropriated in aid of the church now erecting in 37th street.

Notice.—The occurrence of a fire on Wednesday morning upon the premises of Messrs. Pudney & Russell, Printers for *The General Protestant Episcopal Sunday School Union and Church Book Society*, will occasion a short delay in the publication of **The Churchman's Diary for 1854,** and also of the **Society's Triennial Report.** It is believed that the Society will sustain but very trifling loss beyond that of the delay of these publications. DANIEL DANA Jr., Agent, &c.

☞ The Church papers will confer a favor by copying this notice.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10¼, Evening 7¼, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1–tf

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10¼ o'clock, and in the evening at 7¼ o'clock.

Rev. Joshua Weaver, Rector.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10¼ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7¼ P. M. sept.3–1m

ACKNOWLEDGMENTS.

St. Ann's Church for Deaf Mutes.—On behalf of the congregation of this church, the undersigned desires to make public acknowledgment of the kind forethought of a lady of St. Stephen's, in originating and carrying through a movement among her friends, by which our struggling parish received, on Christmas-day, the most beautiful present of a communion-set, in five pieces, at the cost of $150. We rejoice in this gift not only as the token of the genuine good-will of personal friends towards our undertaking, but also as a providential indication of its increasing permanence and stability. Thomas Gallaudet,

Minister of St. Ann's church for Deaf Mutes.

New York, Dec. 27, 1853.

Orphan's Home of the Protestant Episcopal Church of the City of New York.—In compliance with the request made, Bishop Wainwright has the pleasure of acknowledging the receipt of $10 for the above-named charity, "from the charity-purse of a lady lately deceased."

New York, Feast of St. John the Evangelist.

The subscriber thankfully acknowledges the receipt of $10 from F. at the hand of Standford & Swords, for charitable purposes, in behalf of the church of the Nativity. Also $20 from an anonymous friend, "for the Rector's use."

C. CLAPP,
Rector of the church of the Nativity.

New York, Christmas, 1853.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Sunday School of the church of the Epiphany, N. Y., Rev. Lot Jones $20; Grace church, Jamaica, Rev. Dr. Johnson $35 04; Transfiguration, N. Y., Rev. G. H. Houghton $86 77; Calvary, Burnt Hills, Rev. Edward Davis $28: Total $169 81.

C. N. S. Rowland, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving Offerings: St. John's church Clifton, Rev. R. M. Abercrombie $18 03; St. Michael's, Brooklyn, Rev. E. M. Johnson $5 33; Transfiguration, N. Y., Rev. G. H. Houghton $70; St. George's, N. Y., Rev. Dr. Tyng $166 50; Christ, Tarrytown, Rev. Dr. Creighton $23 25: $283 11.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

Thro' S. & S., from F $10.

Further aid is hourly needed. Those enabling the subscriber to dispense their gifts, will have an abundant reward in the consciousness of mitigated distress.

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

Church of the Good Shepherd.—The subscriber has received through Messrs. Stanford & Swords $10 for the poor from F, which will gladden the hearts of five destitute and worthy persons, in this inclement season. Also $10 from a lady in Germantown, Pa., for Mrs. Hoyt. Many thanks for these timely aids in christian duty. RALPH HOYT.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

From several friends, two cases of shoes; by Messrs. Stanford & Swords, from F. $10, L. $20, D. H. $10.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Mrs. C. L. Mumford $5; G. C. Verplanck $5; John H. Ruckel $3; Mrs. I. Dow $4; John H. Swift $5; subscribers: $22.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Dec. 27, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Elias G. Drake, to constitute him a life member $10; Charles Frederick Hoffman, with previous contribution to constitute him a life member $6; John H. Swift $5, John H. Ruckel $2, Gulian C. Verplanck $2, annual subscribers: Total $25

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Dec. 27, 1853. 20 John street.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

Mrs. John Neilson Jr., an. '53, $20; Oswell Cammann, don. $5; Trinity church, N.Y., stipend $200; G. A. Maybew, an. '52 & '53, $4; Henry Coggill, an. '52 & '53, $10; Rev. G. T. Bedell, an. '53, $20; Isaac V. Fowler, an '52 & '53, $4; Clayton T. Platt, an. '53, $10, and donation $20; James A. Edgar, an. '53, $10, and donation $20; Charles Kneeland Jr., annual, Jan. '54, $5; Subscriptions for 1853 at $2: Henry Rogers, B. J. Hathaway, James Robinson, T. B. Coddington, J. T. B. Maxwell, F. H. Trowbridge, M. T. Nicholson, W. W. Dibblee, Wm B. Ballow, R. Strong, W. L. Rushton, A. R. Walsh, Wm. Poole, A. P. Pentz, Andrew M. Harper, Edmund Burke, Mrs. Horatio Averill, Phillip Burrows, F. Many, Mrs. D. Remson, John Ogden, 21 at $2: $42; Subscriptions for 1853 at $5: Samuel Hopkins, Mrs. W. W. Parkin, Isaac Fryer, John H. Ruckel, Wm. Adams, J. B. Cunningham, J. S. Carpender, W. J. Averill, C. W. Carmer, C. S. Bourne, A. Thornton, J. B. Windle, 12 at $5: $60: total $430.

E. M. DUNCAN, Treasurer, 114 Wall street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct22–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13–1y

MRS. BOSTWICK'S SOIREE MUSICALE AT NIBLO'S SALOON, for the Benefit of St. John the Evangelist's Protestant Episcopal Free Church.—The Vestry respectfully announce a Sacred and Secular Concert for Saturday evening, January 14, 1854, on which occasion Mrs. Emma Gillingham Bostwick has gratuitously tendered her services, and will give a similar entertainment to those which have met with so much favor at her series at the same place. The proceeds will be devoted to the fund for erecting a Free Church edifice. Tickets $1: to be obtained at the house of the rector, the Rev. E. R. T. Cook, No. 98 Twelfth street; Messrs. Stanford & Swords, 137 Broadway; A. D. F. Randolph, 683 Broadway; T. G. Girvan, 256 Bleecker street; W. Hall & Sons' Music Store, 239 Broadway; and at the doors. d31–3t$

NEW MUSIC.

The Prodigal Son; a sacred song. Quartette or chorus, for the use of the church, or social or family circles. Arranged for the Pianofore. By Henry C. Watson. Price 25 cents.
Recollections; a set of Waltzes, for 4 hands. By Stephen W. Leach. 50c.
Once a Year; by Thomas Baker. 25 cents.
St. Clare to little Eva in Heaven; by G. C. Howard. 25 cents.
Eglantine Polka; by T. Franklin Bassford. 25 cents.
I am Thinking of Home; by Frederick Buckley. Just published. 25c.
Persons purchasing One Dollar's worth, previous to Jan. 10, 1854, will receive as a New Year's Gift another Dollar's worth, selected from his extensive catalogue. Orders from the country will be sent postage free.
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POETRY.

THE DIRGE OF THE PASSING YEAR.

Bring flowers—but not the gay,
The tender or the sweet;
But such as Winter's chill winds lay
Faded and dank across the spray,
Or strew beneath the feet.

Bring flowers to strew the bier:
He will be ready soon;
Already are his beauties sere;
And the much-hail'd, time-honor'd year
To death is passing down.

He hath his voice upsent,
In minster and in aisle,
"Ye creatures of the dust, repent!
He comes to claim what He hath lent,—
'Tis yet a little while!"

His duties have been hard,
Yet he hath done them well:
He smote not where he should have spar'd;
But where his God the victim bar'd
His sword of justice fell.

The friend, the wife, the child,—
Some took he, and some left;
He hath been curs'd with curses wild,—
Yet with his healing influence mild
Sooth'd he the soul bereft.

And he is dying now:
But yet once more again
Shall we behold him, not as now,—
But a dread form with awful brow,
Judging the sons of men.

Then will he tell his tale,—
All hidden shall be shown;
Then will the iron-hearted quail,
The proud fall low, the strong man fail,
When all his words are known.

Then bring sweet flowers and gay,
Of holy thought and deed;
Deck well his bier, that so we may
Look on him at that wrathful day,
From fear and anguish free.

—Henry Alford.

THE PAST.

BY THE REV. HENRY THOMPSON, M. A., CANTAB.

Der Augenblick ist Ewigkeit.—Goethe.
The (present) moment is eternity.—Goethe.

Say not "It is gone by!"
The past alone is present: joy and grief,
Each in its being brief,
Love, like the soul they fill, immortal when they die.

Emotion of the child,
Love, joys, illusions, yearnings, from the well
Of faithful memory swell,
In ceaseless freshening flow through manhood's burning wild.

Words e'en in utterance past,
Live through all life, to torture or becalm,—
Breathe o'er our woes in balm,
Or scorch our scarce-born joys with desolating blast.

Small deeds of patient love,
And momentary, wrought by hands long cold
And mingled with the mould,
Live through dark deadening years, and softening influence prove.

Grim forms of wrong and pain
Are no more shadows; in their rigid grasp
Our struggling spirits gasp,
And battle to be free; but strive and gasp in vain.

Say not "'Twill soon go by!"
No present cloud can pass; but thou hast power
To light each clouded hour
From founts exhaustless still when stars and suns shall die.

For vigils, alms, and prayer,
Vice, and inaction,—thoughts of inmost breast,
Or holy, or unblest,—
Are past but to Heaven's page, and must confront thee there.

Seas of repentant tears
Obliterate no accusing syllable;
All power on earth and hell
Vainly would cloud one gem the crown that waits thee there.

One only living flood,
Paschal and Pentecostal, can outblot
Transgression's dragon spot;
The Spirit, and the Water, and the Blood.

Then plead Baptismal grace;
Seek Eucharistic strength; and in the dust
(Laying thy hand and trust
On the great Sacrifice) thy secret self abase.

Haste! hold the present fast,
Ere it become immortal! Write it thine
In love and deeds divine!
So bind thy future bliss firm in the changeless past.

Rectory, Wilmington, New-Year's Eve, 1845.

SELECTIONS.

GLEANINGS FROM GEORGE HERBERT.

A Pastor is the deputy of Christ for the reducing of man to the obedience of God. This definition is evident, and contains the direct steps of pastoral duty and authority. For, first, man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of man. Thirdly, Christ, being not to continue on earth, but, after He had fulfilled the work of reconciliation, to be received up into heaven, He constituted deputies in His place; and these are Priests.

The Country Parson is full of all knowledge. They say it is an ill mason that refuseth any stone; and there is no knowledge, but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching; because people, by what they understand, are best led to what they understand not.

His voice is humble, his words tractable and slow; yet not so slow neither as to let the fervency of the suppliant hang and die between speaking; but, with a grave liveliness, between fear and zeal, pausing yet pressing he performs his duty.

Besides his example, he, having often instructed his people how to carry themselves in Divine Service, exacts of them all possible reverence; by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behavior in them; but causing them, when they sit, or stand, or kneel, to do all in a straight and steady posture, as attending to what is done in the Church, and every one, man and child, answering aloud, both Amen, and all other answers which are on the clerk's and people's part to answer. Which answers also are to be done, not in a huddling or slubbering fashion—but gently and pausably, thinking what they say; so that while they answer, "As it was in the beginning," &c., they meditate as they speak, that God hath ever had His people that have glorified him, as well as now, and that He shall have so for ever. And the like in other answers. This is that which the Apostle calls a *reasonable service* (Rom. xii.), when we speak not as parrots, without reason, or offer up such sacrifices as they did of old, which was of beasts devoid of reason: but when we use our reason, and apply our powers to the service of Him that gives them.

The Country Parson preacheth constantly. The pulpit is his joy and his throne. If he at any time intermit, it is either for want of health, or against some great festival, that he may the better celebrate it; or for the variety of hearers, that he may be heard at his return more attentively. When he intermits, he is ever very well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he entreats to press some point that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established.

When he preacheth, he procures attention by all possible art: both by earnestness of speech—it being natural to men to think, that where is much earnestness, there is somewhat worth hearing—and by a diligent and busy cast of his eyes on his auditors, with letting them know that he marks who observes, and who not: and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich—"This is for you, and this is for you;"—for particulars ever touch and awake, more than generals. Herein also he serves himself of the judgments of God: as of those of ancient times, so especially of the late ones; and those most, which are nearest to his parish; for people are very attentive at such discourses, and think it behooves them to be so when God is so near them, and even over their heads. Sometimes he tells them stories and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which, though earnest, yet often die with the sermon, especially with country people, which are thick, and heavy, and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them; but stories and sayings they will well remember. He often tells them that sermons are dangerous things; that none goes out of Church as he came in, but either better or worse; that none is careless before his judge; and that the Word of God shall judge us.

What an admirable epistle is the second to the Corinthians! How full of affections! He joys and he is sorry; he grieves, and he glories! Never was there such a care of a flock expressed, save in the great Shepherd of the fold, who first shed tears over Jerusalem, and afterward blood.

As God, although we should love Him only for His own sake, yet out of His infinite pity hath set forth heaven for a reward to draw men to piety; and is content, if, at least so, they will become good; so the Country Parson, who is a diligent observer and tracker of God's ways, sets up as many encouragements to goodness as he can, both in honor, and profit, and fame; that he may, if not the best way, yet any way, make his parish good.

When he riseth in the morning, he bethinketh himself what good deeds he can do on that day, and presently doth them; counting that day lost wherein he hath not exercised his charity.

He first considers his own parish, and takes care that there be not a beggar or idle person in his parish, but that all be in a competent way of getting their living. This he effects either by bounty, or persuasion, or by authority; making use of that excellent statute, which binds all parishes to maintain their own. If his parish be rich, he exacts this of them; if poor, and he able, he easeth them therein. But he gives no set pension to any, for this in time will lose the name and effect of charity with the poor people, though not with God; for then they will reckon upon it, as on a debt; and if it be taken away, though justly, they will murmur and repine as much as he that is deprived of his own inheritance.

The Country Parson hath a special care of his Church, that all things there be decent and befitting His name by which it is called. Therefore, first, he takes order that all things be in good repair—as walls plastered, windows glazed floor paved, seats whole, firm, and uniform, especially that the pulpit, and desk, and communion table, and font, be as they ought, for those great duties that are performed in them. Secondly, that the Church be swept, and kept clean, without dust or cobwebs; and, at great festivals, strewed and stuck with boughs, and perfumed with incense. Thirdly, that there be fit and proper texts of Scripture everywhere painted, and that all the paintings be grave and reverend, not with light colors or foolish antics. Fourthly, that all the books appointed by authority be there, and those not torn or fouled, but whole and clean, and well bound.

When he cometh to any house, first he blesseth it; then, as he finds the persons of the house employed, so he forms his discourse. Those that he finds religiously employed, he both commends them much, and furthers them, when he is gone, in their employment; as, if he finds them reading, he furnishes them with good books; if curing poor people, he supplies them with recipes, and instructs them farther in that skill, showing them how acceptable such works are to God, and wishing them ever to do the cures with their own hand, and not to put them over to servants.

Besides these occassional discourses, the Parson questions what order is kept in the house; as about prayers morning and evening on their knees, reading of Scripture, catechizing, singing of psalms at their work, and on holidays,—who can read, who not: and sometimes he hears the children read himself, and blesseth them; encouraging also the servants to learn to read, and offering to have them taught on holidays by his servants. If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson. But he holds the rule that nothing is little in God's service: if it once have the honor of THAT NAME, it grows great instantly. Wherefore, neither disdaineth he to enter in the poorest cottage, though he even creep into it, and though it smell never so loathsomely. For both God is there also, and those for whom God died. And so much the rather doth he so, as his access to the poor is more comfortable than to the rich; and, in regard of himself, it is more humiliation.

These are the Parson's general aims in his circuit; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.

The Country Parson, when any of his cure is sick, or afflicted with loss of friend or estate, or any ways distressed, fails not to afford his best comfort: and rather goes to them, than sends for the afflicted; though they can, and otherwise ought to come to him. To this end he hath thoroughly digested all the points of consolation, as having continual use of them; such as are from God's *general* providence, extended even to lilies;—from His *particular*, to His Church;—from His promises;—from the examples of all saints that ever were;—from Christ Himself, perfecting our Redemption no other way than by sorrow;—from the benefit of affliction, which softens and works the stubborn heart of man;—from the certainty both of deliverance and reward, if we faint;—from the miserable comparison of the moment of griefs here, with the weight of joys hereafter.

The Country Parson, when a just occasion calleth him out of his parish (which he diligently and strictly weigheth, his parish being all his joy and thought), leaveth not his ministry behind him; but is himself wherever he is. Therefore those he meets on the way he blesseth audibly; and with those he overtakes, or that overtake him, he begins good discourses, such as may edify; interposing sometimes some short and honest refreshments, which may make his other discourses more welcome, and less tedious. And when he comes to his inn, he refuseth not to join, that he may enlarge the glory of God to the company he is in by a due blessing of God for their safe arrival, and saying grace at meat; and at going to bed, by giving the host notice, that he will have prayers in the hall, wishing him to inform his guests thereof, that if any be willing to partake, they may resort thither. The like he doth, in the morning; using pleasantly the outlandish proverb, that "Prayers and provender never hinder journey."

If he perceive in company any discourse tending to ill, either by the wickedness or quarrelsomeness thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest and engagement of their discourses for no price sooner than that of mirth; whither the nature of man, loving refreshment, gladly betakes itself, even to the loss of honor.

The Country Parson values catechizing highly. For,—there being three points of his duty: the one, to infuse a competent knowledge of salvation in every one of his flock; the other, to multiply and build up this knowledge to a spiritual temple; the third, to inflame this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations;—catechizing is the first point, and, but by catechizing, the other cannot be attained.

When any one can distinguished the sacramental from common bread, knowing the institution and the difference, he ought to receive, of what age soever. Children and youths are usually deferred too long, under pretence of devotion to the sacrament; but it is for want of instruction: their understandings being ripe enough for ill things, and why not then for better? The saying of the catechism is necessary, but not enough; because to answer in form may still admit ignorance.

The Country Parson desires to be all to his parish; and not only a Pastor, but a Lawyer also, and a Physician. Therefore he endures not that any of his flock should go to law; but, in any controversy, that they should resort to him as their judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory treatises in the law. Nevertheless, there may happen sometimes some cases, wherein he chooseth to permit his parishioners rather to make use of the law than himself: as in cases of an obscure and dark nature, not easily determinable by lawyers themselves; in cases of high consequence, as establishing of inheritances.

The Country Parson—considering the great aptness country people have to think that all things come by a kind of natural course; and that if they sow and soil their grounds, they must have corn; if they keep and fodder well their cattle, they must have milk, and calves,—labors to reduce them to see God's hand in all things; and to believe, that things are not set in such an inevitable order, but that God often changeth it accordingly as he sees fit, either for reward or punishment.

The Country Parson hath not only taken a particular survey of the faults of his parish, but a general also of the diseases of the time; that so, when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter him.

The Fountain of Living Waters.—To the children of Israel, God was pleased to offer Himself as a never-failing fountain of goodness and mercy: in the fulness of His compassion, He gave them the strongest inducements to take the water of life freely. And was He not a "Fountain of living waters" to His people Israel? When did He refuse to satisfy those who came to draw water from the wells of salvation? When did He send the hungry or thirsty soul empty away? When did the pious descendant of faithful Abraham call upon the Lord in vain? Look at the history of the Jews—note the repeated and continual instances of the superintending Providence and miraculous interference of the Lord for His chosen people—how He watched over Jacob—how He wonderfully preserved and blessed Joseph, and gave him favor in the sight of Pharaoh—how he raised up Moses to be a deliverer unto His people, and to make His name to be magnified among the heathen—how He led them through the wilderness, and forty years long upheld and fed them day by day with the bounty of His hand—how He brought them into that delightsome land which He had promised to Abraham and his seed—how He drove out and subdued all nations before them, fencing them in, giving them peace and prosperity, and demanding that they trust only in His arm, and in the might of His marvellous acts. When did the Lord do for any people what He did for them? When did He, whom "the heaven of heavens cannot contain," condescend to make His habitation among men, to be entreated of them, to have His ear ever open to their prayers, and to offer Himself as the source of all blessing and mercy? To whom else did He make known His will; to whom else did He send His prophets and holy men to comfort and to warn the pious soul, and whom else did He call to the inestimable privilege of worshipping and serving Him in holiness and truth? In all these respects, and in countless others, God, of His mercy, was pleased to show Himself a "Fountain of living waters." Yet, with the knowledge of all this, and with a realizing sense of it, much beyond any power of language to describe, what was the result, as declared by God Himself? *"They have forsaken Me"*—they have forsaken God, the Fountain of living waters—they have left the well-springs of life and joy—they wander to and fro in the barren and dry lands of this world, where no water is—they have gone away from the only Fountain which can fill the thirsty and the weary soul with comfort and support—they have forsaken the Lord—they have turned away from Him who alone can give them light, and grope in the dark and murky caverns where the rays of truth never enter. The mercy, the loving kindness, the unexampled acts of grace and favor, the unspeakable blessings and privileges of being in covenant with the Lord of Hosts, all are forgotten; they have turned away from all these—they have forsaken the Lord.

This is but one "evil," of which God speaks by the mouth of the prophet. They have done more—"They have hewed them out cisterns, broken cisterns, that can hold no water."

This is almost a necessary result of forsaking the Fountain of living waters, and the figurative language of the text forcibly expresses this truth. The Jewish people, as we have seen, had forsaken the Lord, and had, as He Himself says, "turned their back unto Him, and not their face;" and they had added yet this more unto their grievous offense—they had "hewed them out cisterns, broken cisterns, that can hold no water." How strikingly and justly this sets forth the miserable exchange which they had made, every one can judge. To go from a living and ever-flowing Fountain, to a broken and empty cistern, is indeed the height of folly; to forsake the Lord and the blessings and mercies of His service, and turn to the service of stocks and stones, to the corrupt and abominable rites of heathenism, is not only the height of folly and madness, but also the very extreme of presumptuous wickedness. This that people did, of whom Moses exclaimed, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" They hewed them out broken cisterns of idolatry, from which they endeavored in vain to draw water for the cravings of the soul—they loved the pleasures of sin—they lusted after the abominations of the heathen—they set up Baal and Ashtaroth, and the idols of the surrounding nations—they said "unto God, Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty, that we should serve Him? and what profit should we have if we pray unto Him?" And so they went on, from one step to another, from one wickedness to another, adding sin to sin, until at last came upon them, in one brief word, all that Moses, the man of God, had so solemnly and so clearly predicted as the result of their disobedience; they became "an astonishment, a proverb, and a by-word, among all the nations whither the Lord did lead them." Surely, well may it be said, "be astonished, O ye heavens, at this, and be horribly afraid: be ye very desolate, saith the Lord."—Dr. J. A. Spencer.

GLEANINGS FROM FOREIGN EXCHANGES.

Dr. Wiseman.—The *Morning Chronicle* announces that Dr. Wiseman, who is still at Rome, will probably not return again to England. His health is said to have suffered considerably from the severity of his labors in England since the establishment of the Papal hierarchy; and a growing opinion is, we understand, prevalent in Roman Catholic circles, that the Pope will employ him in some high diplomatic post at Rome, instead of sending him back to superintend the affairs of the Roman Catholic Church in England.

The Government of Baden and the Archbishop of Freiburg.—A serious quarrel has taken place between the Government of Baden and the Archbishop of Freiburg. The principal point in dispute is the right of appointment to ecclesiastical cures, which the Grand Duke claims to exercise through a Council of Romish Ecclesiastics, while the Archbishop claims it for himself. The Archbishop has pronounced sentence of excommunication against the Council, and the Grand Duke has published a decree strictly prohibiting under severe penalties all his subjects from publishing or executing any decree of the Archbishop, and the Prelate himself has been placed under arrest. A similar dispute is, according to the *Univers*, the cause of more than fifty cures being vacant in the kingdom of Wurtemberg.

The Author of "Sweet Home."—The life of J. Howard Payne, the author of "Sweet Home," was one of remarkable vicissitudes. "Of an evening," says one who knew him, "we would walk along the streets, looking into the lighted parlors as we passed. Once in a while we would see some family circle so happy, and forming so beautiful a group, that we would both stop, and then pass silently on. On such occasions he would give me a history of his wanderings, his trials, and all the cases incident to his sensitive nature and poverty. 'How often,' said he once, 'I have been in the heart of Paris, Berlin, London, or some other city, and heard persons singing, or the hand-organ playing "Sweet Home," without a shilling to buy the next meal, or a place to lay my head. The world has, literally, sung it until every heart is familiar with its melody. Yet I have been a wanderer from my boyhood.'"—*The Musical Transcript.*

The Incarnation of Smallness.—We are indebted to the *Scottish Review* for the following just appreciation of Pope:

"Pope was essentially and exquisitely small; his clenched fist of anger is just a nut; his love is an intense burning drop; the dance of his fancy reminds you of that led by angels on the point of a needle; and when in the convivial vein he tipples, it is in thimblefuls. His sarcastic sting is very sharp and small, and he takes care never to spill an infinitesimal of the venom. Like Tom Moore after him, he is a poetic Homœopath, and whether he try to kill you with laughter or to cure you with sense, he must deal in minute and intensely concentrated doses. When he invents, as in the 'Rape of the Lock,' it is a minute machinery of Sylphs and Gnomes; when he attacks, it is the dynasty of the 'Dunces,' that 'small infantry;' when he examines works of art, it is through a microscope; when he describes love, it is that tiny tortured mimicry of the great passion, exhibited by such nauseous beings as Eloisa and Abelard; and when he translates, he hangs cymbals on the stalwart arms of old Homer, and turns his majestic pace into a jingle or tinkling sound."

Popery out of Rome.—The Archbishop of Dublin has perpetrated an act of spiritual jurisdiction less consonant with the principles of Canon law or of Christian forbearance than with the old experience that there is no bigotry more unrelenting than that of the Liberal. A curate in Dublin, having affixed his signature to the late protest against the proselytism of Bishop Gobat, has, for this exercise of "the right of private judgment," been cashiered by Dr. Whately. We ourselves, as our readers are aware, considered the protest in question as an ill-judged, because unauthorized, document; but whatever may be thought of the discretion of those who signed it, to make that expression of opinion a ground for revoking the license of an active and efficient clergyman, is, in our humble opinion, a scandalous abuse of episcopal power. The subject, it appears, will not rest where it is at present, and we shall therefore content ourselves with the expression of a hope that the Archbishop of Dublin may either be able to show better grounds for this exercise of his episcopal power than that alleged by public rumor, or that his Grace will be induced to revise a decision so utterly inconsistent alike with the character of our Church, and with his own professed principles.—*John Bull.*

New Chinese Almanac.—The Chinese insurgents have prepared a new almanac. It excludes the demonology and astrologic superstition which overload other almanacs, especially those brought out in the interest of the reigning dynasty; it makes the year begin on the 7th instead of the 4th of February; it orders the observance of one day in the week as a Sabbath, but abolishes all other holidays; it solemnly abjures the people to be faithful to the insurgent cause, and to be brave in its defense; it proclaims that Tai Ping is sent on earth by God to do God's work; it records the titles, qualities, and duties of his principal chiefs; one of them is designated "the Prince who Implores Heaven for the Unfortunate;" and, finally, it divides the year into twelve months, each month being alternately either thirty or thirty-one days.

The Great Duke.—*To the Editor of the Guardian*: Sir, The anniversary of the day when "we buried the great Duke with an empire's lamentation," seems worthy of at least a recognition and remembrance. He whom, on this day last year, the hearts not only of Englishmen, but wellnigh of the world, followed to the grave, was surely great enough to warrant a departure from ordinary rule, and to defy Hamlet's sarcasm—"Then there's hope a great man's memory may outlive his life half a year." I could wish the Laureate would consider this, and give us another ode. In the meanwhile, if the accompanying poor attempt to recall some of the feelings which "bowed" a hundred thousand hearts on November the 18th, 1852, be found not wholly wanting in taste or truth, you may perhaps make room for it in your columns. In ordinary cases, indeed, the subject would be "gone by," but it should be, I think, our pride to own, and our pleasure to manifest, that in such a case and with such a man, ordinary rules do not apply.

I am, Sir, your obedient servant, M. W. M
Nov. 18, 1853.

He was a man, take him for all in all;—
I shall not look upon his like again.
—*Hamlet.*

Oh! who shall paint the aching bitter grief
Which rent a nation's yearning heart in twain,
As borne on high they saw the mighty chief,
And fixed one long last gaze upon that funeral train!
Then each in each found answering thought to thought,
Claiming in woe man's fellowship with man:
A common pain to common utterance wrought;
And something thus perchance the murmured feeling ran:
"Ah! never more the wide world's eye shall view,
Not in its broadest scope or furthest ken,
A man so brave and wise, so just and true;—
We shall not look upon his like again!"
A thousand years have passed since Arthur's reign—
A thousand more shall pass, e'er Arthur come again!"

Subterranean Discovery.—The discovery of the remains of an antique villa between Acerno and Scafati, on the banks of the Sarno, at a depth of only three or four feet under the level of the earth. The architecture, with the exception of the arcades, bears no resemblance to the buildings of Herculaneum and Pompeii. The house, of which the front wall is partly rotted by the oozing of the waters of the Sarno, contains ten large rooms. There were found in it a male and female skeleton, that of a bird, and an agricultural implement of bronze. During the last excavations made at Pompeii several human skeletons, and one of a dog, were discovered, pressed one upon another. Two gold rings, ornamented with cameos, were found on the fingers of the left hand of one of the skeletons. They have been deposited in the Bourbon Museum at Naples.

The Duke of Tuscany Again.—The following story of Tuscan persecution is told by a correspondent of the *Times*:

"A clerk in one of the principal banks at Florence, having become a convert to Protestantism from internal conviction alone, after diligent examination of the Bible, was arrested at the same time as Count Guicciardini, and for the same offense—viz., attending a private meeting for prayer and Scripture reading. For this 'offense,' after a preliminary imprisonment, he was sentenced to an exile of six months from Tuscany. He returned from this, and being now a legalized Protestant, hoped to be allowed to exercise in peace his professional calling, and enjoy at home in private, with his wife and two children, who had warmly adopted his new views, the comforts of that religion for which he had already suffered. Some months passed, at the end of which, about four o'clock in the morning, some gendarmes entered his house, continued their search for some hours, obliging his wife, daughter, and son to get up and dress themselves, in their presence, and ended by taking him off to prison. Without trial, and while he and his family and friends remained in ignorance of even the subject matter of his accusation, he was kept in this cell for nine months. Political complicity was put as the pretext, in answer to some inquiries; but all his private examinations had reference to the Bible, and a few Protestant books found locked up in his house, and as to how he became possessed of them. At the end of the above period, after no sort of trial, he was pronounced to have been guilty of '*macchinazioni contro l'ordine pubblico.*' For this, his sentence of further imprisonment left him the option of exile, but not as before, in Italy, but beyond its limits. He is now in England with his wife and family, holding the highest testimonials from his employers, who thought so highly of him that they most nobly continued his salary during the term of his first exile, received him back on his return, and handed over to his wife and family his salary during the whole term of his second imprisonment."

Mr. Maurice and the Chartists.—The *Cambridge Independent* contains a notice of an interesting and characteristic passage in the history of Mr. Maurice, evidently sketched by a friendly hand:

"In the hot discontent of 1848, a singular assemblage might have been seen collected in the room of a coffee-house in Holborn. There you would have encountered men glib of tongue, passionate in temperament, of solid or scanty information, well-meaning and ill-meaning, sheer demagogues or earnest fellows, painfully struggling to right a world which seemed too heavy at the top. Presiding over them was a scholar, fresh from the quiet, refined family, or the choice seats of biblical and classic lore. Professor Maurice, you will guess, and you are right. Determined to satisfy himself as to what those clamorous thousands really were—what their thoughts, their wishes, and their mental and moral standard, the Professor took a bold step, and with marvellous judgment contrived to bring together all the leaders who had the confidence of the workshops, and the repute of respectable men. For week after week he listened attentively to the exposition of their panacea, their wild complaints, and their restless, undecided skepticism. The plan he adopted was to take notes of each man's address, and, before the evening closed, to read them over, taking every opportunity to put in a word of sound counsel, to set aside a fallacy, and to bring into beautiful relief an unsullied Christianity. Of course, the mere trading agitators could not stand this, and his audience grew a little thinner; but, to the last, it was of a remarkable description. Then followed lectures of a directly religious tendency, classes of various kinds, and the attempts I have alluded to, to bring the associative principle into practice, so far as our law of partnership will allow. As to the wisdom of the latter experiments I say nothing, but to this I can testify—Professor Maurice's labors have rescued hundreds of acute, well-read, moral working-men from the evils of infidelity and the dangers of tempestuous political agitation. He is beloved, almost adored, by numbers, who in their turn influence numbers more, and the peculiar congregation at his own church, and the lecture-rooms of the establishments of the men themselves, shall be my proof."

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret Clocks* made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by LUCIUS HART. Jan 1D–1y

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

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We solicit an interview from persons building. References exchanged.
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THE CHURCHMAN'S MONTHLY MAGAZINE.—On the first day of January next will be published No. 1 of *The Churchman's Monthly Magazine*. The object of the Magazine is to furnish at a reasonable price, a monthly supply of reading which will prove acceptable to the family of every Episcopalian. It is thought that a want exists which the innumerable periodicals of the day do not exactly meet, and that a magazine which will furnish agreeable recreation, and at the same time present in an attractive form the principles of religion and the doctrines of Christianity, will find a sphere in which it may be useful. Instruction and entertainment will be combined. The religious and moral duties will be inculcated. The doctrines of the Church will be illustrated and explained. The great and beneficent movements in which the Church is embarked, and which are looking to a more earnest effort in behalf of the needy and the friendless, will receive its zealous co-operation and support. The instruction and entertainment of the Family Circle will be uppermost in its aims.
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The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
The Rev. J. H. Ingraham, The Rev. Jesse A. Spencer, D.D.
" J. J. Nicholson, " William Staunton.
" Fred'k W. Shelton.
The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed with clear type and on handsome paper, and it will be embellished during the year with at least *six beautiful engravings*; making in the year *two elegant volumes*, containing together nearly 800 pages, of original and selected matter.
Terms.—The terms will be $2 a-year; two or more copies $1,50 each; Clubs of 12 will be furnished at $16; payment to be made in *advance*.
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N. B. Clergymen and their families supplied at a discount. oct15–6m

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The Right Rev. Father-in-God, Daniel, Lord Bishop of Calcutta.
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IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the contrary, or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. John S. D'Orsay has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
Wm. Watson, Jas. Van Names, M. Merrill, *Builder*, } Committee.
Albany, October 1853.
"I cheerfully concur in the above statement.—S. Parks, Pastor."
All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. Gilbert & Co's celebrated Pianos with iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
Boudoir Pianos, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
MELODEONS.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz.:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and as it has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address,
ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO.. 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Étegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, NEHEMIAH SEARLES, } Armonck.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Conklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,676, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, Wm. D. Ambart, } ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York. Jan 1D–1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts. 5-4. 10-4, 12-4. 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
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PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK